RECORDER. BOSTON

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER-OFFICE No. 4, CONGRESS SQUARE, CONGRESS STREET, BOSTON, MASS.

No. 24. -- Vol. VII.

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SATURDAY, JUNE 15, 1822.

Terms, {\$3,00 a year, payable in 6 months, | To Agents, every } or \$2,50 a year, if paid in advance. | 11th copy grath.

Foreign Religious Intelligence. MISSIONS AMONG THE JEWS.

From the London Jewish Expositor. ATRACTS FROM THE JOURNAL OF MR. WOLFF, A CONVERTED JEW, AND A MISSIONARY IN EGYPT.

CAIRO, Sept. 27, 1321. reduction to the first High-Priest of the Rabbinnists.

was introduced to this chakam, (wise) M. who first high-priest of all the Jews at Cairo, and he has the power over the Jews at Cairo, as the nek patriarch has over the Greeks; he settles worldly disputes among them. He received with a kindness which I did not expect; he nduced me to his eldest son, who lives at Jeruem, and is one of those numerous rabbies at Jeem, for Jerusalem is at present more the seat earning than ever it was. Chakam M. told hat he is in correspondence with the primate at Alexandria, and with the rabbies at Alepand Constantinople. I made the observation at the time must be very nigh that Messiah will

Do you believe in the coming of the Mes

aid. I should not be a true believer in the law d the prophets, if I did not believe that he will on come, and that the walls of Jerusalem will built again. The Jews crowded themselves nd me, and exclaimed, in Arabic, 'Tayib!'

Do you not believe that he was already

said, I should not be a true believer in the law the prophets, if I did not believe that that ve-Messiah who will come again, was already ared, and, after Daniel, was cut off, but not for self, and after he was cut off, the Prince ne and destroyed the city and the sanctuary, S Christ was that Messiah who was cut off. legan to recite Hebrew,) "He was wounded our transgressions, and he was bruised for our ities," after this the Romans came and desd the city and the sanctuary.

M. I like to converse with you for you are a of talent. It is true, the time in which Mesought to have appeared, is elapsed; many refore, of the opinion that Shabatai Zebi Messiah Ben Joseph, and he was to be killed. said, first, Shabatai Zebi arrived long time afthe weeks fixed by Daniel. Secondly, The iah is described as a Just, upon whom the pint of the Lord was to rest, the Spirit of wism and understanding, &c. all this cannot be ap-led to Shabatai Zebi, for the whole world knows torned Turk.

I was exceedingly touched when the first highest of Cairo asked me whether he might take e liberty of calling on me in the consulate. I re-ied that his visit would afford me the greatest sure upon earth.

Oct. 1, 1821. Rabbi S. residing at Jerusalem, thorn in Wilna, called on me; a very amiable mindeed; I gave him, after the custom of the st, a cup of coffee; he drank my health, and id, 'I wish that you may live many years, and ally come back to the true faith.' My servant, at, was surprised to hear such things. I listed to him with compassion. Rabbi S. contind; Did you hear of Rabbi Simeon Ben Jowhim; he did not believe; believe you likemenot? I answered, I am ordered by God to plate my life after his word. Rabbi 5. told me Hattinya, by ald was maintained. I did not like to hurt his lings by telling him, that I did not believe those

and so passed it over in silence. abbi S. If I were to introduce to you somebo I had you be honest enough to acknowledge it? I had, That what I am, I am by God's grace, but who might convince you that you are wrong, ent, if any should be able to do it; but nobo is able to root out that experience.

labbi S. went to fetch one who may silence While he was gone to fetch one, I kneeled with my German servant, to pray for God's ince, in the following words :- O Lord, lead not into temptation, send down thy holy Spirit mme, that I may be enabled to encounter the ections of that rabbi, if he snound come to Jutaffa Effendi, my Arabic master, called to werse with me in Arabic, but I told him that he Other Jews called dexcuse me this evening. Other Jews called me before Rabbi S. returned; he at length came rear of age, with a long beard, his name was em. He desired that the other Jews might the room; I told them the desire of the rab-and begged that they would come the next begged that they would come the next But I thought it advisable that my servant remain in the room. The conversation in German.

began to address myself to the rabbi in the wing words:—Rabbi, I am the son of a rabbi, and received a strict Jewish education. I have d not only the law and the prophets, but wise read something in the Talmud. ved, by the grace of the Lord, after many that no man can be happy, except he whose ests in God, and in him alone. I read the Moses, and perceived that those Jews are who despise that word given by God upon nt Sinai, under thanders and lightnings. the prophets and the psalters of David, and suaded that those men spake as they were by the Holy Spirit. After that I arrived to rsuasion, I was obliged to believe that a was promised to Israel in that book. I forsked my father; he told me that that Messtill expected. I looked again some years ands, in the prophets; I found that that exwas not a vain one, and that the Messiome, and that he will come, and that he of tarry; that the gates of Jerusalem shall continually, they shall not be shut, day As the bridegroom rejoiceth over the to shall God over Jerusalem. Thou shalt Hephzibah, and thy land Beulah. But the other side with prophecies, which ed me that he was already come, although come again. I met with the prophecy of that "the sceptre shall not depart until comes;" the sceptre is departed, and of

nce, Shiloh must have been come. I h the prophecy of Daniel; "After threeand two weeks Messiah shall be cut off, but mself; and the people of the Prince that ne, shall destroy the city & the sanctuary. ity, the holy city Jerusalem is destroyed. wept,) the sanctuary destroyed! and score and two weeks past; the Messiah, erefore have arrived. I heard, finally, of on, called Jesus, much hated by the Jews, wonders and signs, which are confessed & ged by the rabbies themselves, but they he did it by the Shemhamphorash. I rea us: How should God assist an imposter, a of his most holy name; this is not posai-

ble. But yet I did not believe on him, for Moses, that man of God, commanded before his death, saying, "If there arise among you a prophet or a dreamer of dreams, & giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams."

I therefore examined, first, what that Jesus did speak, whether he said, "Let us go after other gods;" No, on the contrary, (I laid before me, and before rabbi I. the New Testament) I read in this New Testament the following words, "And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, "Hear, O Israel, the Lord our God is one Lord." Seeing that the commandments of Jesus agreed with the doctrine of Moses, and after having read his whole Gospel, I soon perceived that he was that prophet whom the Lord has risen up, among our brethren, like unto Moses; that he was that Messiah who

was to be cut off, but not for himself; for he was cut off out of the land of the living for our iniquities. I believed that Jesus was that very seed of the woman, who bruised the serpent's head; that he was that Son who was given unto us, whose name is, Mighty God, Everlasting Father. I be-lieve now that he is the Son of the living God, God over all, blessed forever. And in this faith, I find joy, peace, and rest, which I cannot describe, and I am ready to die for Jesus, my Lord,

who hath redeemed me from all evil.

Rabbi I. Who tells you that this holy Scripture of Moses is the word of God?

I remembered the drift of the Roman Catholics, who say, that we need a church which may tell us, that the Scripture is the HolyScripture. I did, therefore, answer, that the internal evidence of Scripture is so strong, that nobody needs to tell me that it is the word of God: First, It contains prophecies which have been fulfilled many centuries af-terwards. Secondly, It produces holiness of life, which no other book is able to do.

The evening time was arrived, and rabbies I. and S. observed, that they were obliged to go to their quarter, in order that they might be able to perform chinka (Evening prayer); I told them that they might perform their evening prayer with all freedom in my room; they accepted the offer, and exclaimed, 'Blessed are those who dwell in thy house, they shall praise thee forever.' They then turned their face towards Jerusalem, and per-formed their other prayers. After they had done, I desired to talk longer, but rabbi I. was too learned an ignorant; he came to talk about the river Sambation; after I had told him that I take only the Bible for my guide, he promised to come again the next day, but did not; the humble rabbi &. talked with more sense than that proud and false

LETTER FROM MR. M'CAUL AT WARSAW.

Friday, Dec. 7, 1320.—A Jew, haptized a Roman Catholic, came to visit me, and brought with him a respectable young man, who wishes also to be baptized. This latter has attended regularly since, to receive instruction, and though I have no reason to think that his heart is changed, yet his desire to hear, and his zeal to bring his acquaintances to hear also, is no small gratification.

Dec. 9, two brothers, one about nineteen, the other twenty years old, called on me to say, They wished to receive instruction in the Christian religion and to be baptized. The simplicity of one of howed that he ha had induced his brother to come with him. the course of conversation, I asked him what first led him to think of being baptized. He answered, that I had given him a Hebrew card some weeks before, and he read how Jesus was the Messiah, and how it was commanded for all to repent and be baptized, in the name of the Lord Jesus, for the remission of sins. He came three or four times a week to read the New Testament with me. I have not seen him now for some days, but I hope that the impression made on him will never be permitted to wear out. About two months since, a young man named E., a teacher, came to me; he wished to read a Hebrew Testament, but he was very from being inclined to Christianity. He would not believe any thing that his reason could not fathom; his only desire seemed to be to become a philosopher. I told him that when he had read the Gospel of Matthew, he should come to me again. This he accordingly did; he then acknowledged, that Jesus was a very wise man, and admired the moral of his doc-We had then also some conversation on the nature of sin, and the depravity of the human heart; since then he has visited me continuallyevery time he came, I had the satisfaction to see a change going on. The foolish conceit of a philosopher gradually vanished; he seemed more inclined to receive the meek and lowly Jesus for his master. Since, he has spoken with Becker. The change seems to have been completed, and we have both abundant reason for thankfulness and joy over his return to the true Messiah, the God of

Abraham, of Isaac, and of Jacob. With Mr. H. whom I have already mentioned, I have had many more interviews; he still continues to pray to the Lord and the God of Thomas and, as he has told me, goes to bed many a night rejoicing in spirit, and believing in the Lord Jesus with all his heart, but commerce with unbelieving Christians robs him of his peace, and again fills him with doubts: one evening he could scarcely speak to me, he was so much affected-and whe we parted he begged of me with tears, to pray for him, as he knew he should never be happy until his doubts were removed: another evening he said to me, My greatest happiness is to speak of Jesus of Nazareth, and I am convinced, I shall ne-ver die until he has heard my prayer, and given me the knowledge of himself. Becker has spome the knowledge of himself. Becker has spo-ken with him too, and was much pleased to find in him the deepest convictions of sin. M. H. has told me that there are many instances of Jews, who, when they came to die, called on the Lord

Saturday 29th. A young Jew, a journeyman taylor, who had received two tracts of me, came and said, that he had read them through, that he believed Jesus is the Messiah, and begged for a New Testament to read something more about him; I therefore lent him one. Shortly after he came back to tell me, that his master had taken it from him, and had beaten him for taking it. I made him sit down and read with me; while we were reading his master and two other Jews arriv-They began to abuse and to mock him; he bore it, and declared before them all, he was determined to become a Christian. This was a fine opportunity to speak to them. Becker provm the necessity of atonement, the deity of the Messiah, &c. They listened attentively, and we were gratified last Saturday by one of them returning to ask many questions, and to hear something more. On Monday, whilst the boy was reading with us, his aunt and another Jewess, with his cousin, came, and intreated him to go away.

They used all manner of arguments, promised him new clothes, money, every thing. They then began to cry, & hegged of him not to bring such a disgrace upon his family; all was in vain; he remained firm; what is most extraordinary, he is very ignorant, and knows scarcely any thing about Christianity. I am happy to say, that he has found work with a Christian taylor, and the kindness of Mr. and Mrs. Christian taylor, and the kindness of Mr. and Mrs.
H. with whom we lodge, has furnished him with a lodging. This is not the first time I have experienced the kindness of this family, and their readiness in every way to promote the cause of the Society so far as lies in their power.

I shall now mention something which may help you to form an idea of what persecution is in Po-land. E. brought to us a Jew from G. who wishes to be baptized. This wish he had already expressed in his own country. At first the Jews offered him every thing they could to induce him to change his mind; when promises did not succeed, they used persecution; they accused him of robbery, had him put in prison, for eight days he was kept without food. After this he was forced into the Austrian army, he deserted and came to War. the Austrian army; he deserted and came to Warsaw. You may wonder how the Jews could do this: by means of money; and they could do, and have done nearly the same, more than once here. Our new year began by a respectable Jew coming to us, almost as soon as it was light, to ask for

books to send to his brethren. He said, the tracts were known and spoken of every where, which I have also learned from other sources. Strange Jews come continually who have seen the books brought home by others. Thursday, two Jews from L. twenty-two German miles distant, visited us. They said, they had heard of the books at home, and were desirous to have some: one was a teacher, and asked for books to read with the chil-dren. Sunday, a Cracow Jew, who some weeks ago had received two tracts from me, returned for more. He said, that the others had been read at Cracow in a company of above forty Jews. It is remarkable, that the majority of persons who come to us, when we ask them, Do they believe that Jesus is the Mossiah? do not say, No, but answer us, they cannot tell until they read the books. Having tried to sell the Testaments, and not finding the experiment succeed, I was obliged to give them to those persons who seemed anxious to have them; and latterly have begun to lend them writing down the name of the person who takes one. Altogether, there have been distributed eighty-six Hebrew Testaments, of which only eight were sold; seventy-seven Hebrew Polish, of which eight were sold: eighteen Hebrew German. making a total of 181 Testaments. Of Tracts up to this date, there have been distributed 1652. These as well as the Testaments, have gone into Russian, Prussian, and Austrian Poland. Thus, at present, we are in want of books, and the wo chests from Petersburg are not yet arrived. We have sent Jacobi on a little expedition, of which we will pay the expenses, to distribute books

and cards. The day before yesterday, the Jews in Warsaw received news from Littau, that a letter had been dropped by an angel, saying, that this year the Messiah will appear. Before this the general opinion was, that he would come in three years' time. The Jew, whom my Danzig letter mention, has never been with me since; I have no

doubt that he was forbid to tell me any more.

A. M'CAUL.

EXTRACT OF A PRIVATE LETTER. From Mr. Gericke, Scotch Missionary among the Jews, now in Berlin.

Berlin, Dec. 30, 1821.

Dear Father in Jesus Christ,-I do not know whether you have heard of my first attempt among the Jews in Mecklenburg, to carry to them the glad tidings of Jesus the crucified. Though my strength is very weak to fulfil the duties of a faith ful laborer in the vineyard of the Lord, yet our merciful Lord and master has made use even of my weakness, to direct the views both of Jews and Christians, to the one thing needful, the salvation of the soul. The greatest ignorance is prevailing both among Christians and Jews, especially among They are so deeply involved in car nality, that the care for their immortal souls, is to them a strange idea, and no doubt, would centinue to be so, if the Lord himself in some wonderfu way, should not change their heart; and he will do it, and that speedily. He has already risen to redeem them, and will to that effect, bless the institutions in England, and also those which, or late, has been founded in Germany.
When I for some time resided at Schwerin,

roung, learned, and respectable Jew paid me a visit, and told me, that from his ninth year he had attended Christian schools; and though his parents had prohibited him sharing in the Christian instruction, he yet had done it, and already as a boy had read the Greek New Testament, where he had come to the truth, that Jesus of Naza reth, is the Messiah, promised to the fathers. From that time he almost daily had held conversation with the Jews, to communicate to them the same conviction he had derived from the New Testa ment. But he had been obliged to give up these conversations, because the Jews not only opposed him, but began to persecute him as an heretic. But though already as a boy he had arrived to a general conviction, yet it was not strong enough to secure him against the doubts of unbelief. But here, he added, the Lord had, in a peculiar man ner, interposed in his behalf, by providentially disposing his patron to make a journey to Leipzig, from whence he had brought some small publications, some Jewish Tracts, published by your So oiety, and through them he had been fully con firmed in his conviction of the Messiahship of Je sus. By attentively reading them, and referring all that is there said of the Messiah to the prophecies of the Old Testament: he had, by that means been brought to unshaken certainty. Besides this young man, I on my journey have met with some other Jews, who had not, indeed, attained to the same degree of conviction, but yet did not obsti-nately oppose the word I spoke to them, nor refus-ed the offer of Tracts. I deem it above all essential, to convince the Jews by word, and Scripture of their need of such a Messiah as is given to them in Jesus: that is to say, that we earnestly and continually preach to them repentance. It they first have been led to feel the load of their sins, they will gladly receive the Gospel of a Reemer from sin. Much is required of a Missi ary among the Jews, as besides a truly believing heart, he ought to be well skilled in several bran ches of literature. I therefore should be very thankful to God, if he would place me in a situa

tion to apply myself, in a regular manner, to the LETTER FROM MR. MARC.

Frankfort, Feb. 2, 1822.

Reverend Sir,-I no not wait for an answer to my last letter, to communicate to you the farther proceedings of the work of the Lord among the Jews in this place. Mr. W. has been haptized, by the Rey. Mr. Passavant, in the Calvanist church, and is upon probation employed by our Society among the Jews in the vicinity. He ha

villages, here about, where he had better success. To-morrow he will proceed to Darmstadt, and thence to Odenwald. You shall, some time hence, receive a more explicit report of his labors. I am now endeayouring to diffuse the Rabbinical passages among such Christians as still entertain some interest in their own religion, in order to communicate them occasionally to the Jews. I have transmitted 1500 copies to Leipzig, 1500 to Berlin, 500 to Mr. Wichers, at Altona, 500 or 1000 to Detmold, 1000 to Basal, 1000 to Stuttgard, and 1000 to Numberg, and intend also to forward some hundred copies to Mr. Theiwall, at Amsterdam. Dr. R. who has been baptized here, and taken his degree at the university in Marburg, is now endeavouring to find a situation as a physician in Hessia. The rich merchant, J. H. from the grand duchy of Baden, of whom I made mention last summer, has carried his good resolution into effect. As he is a truly converted character, and has employed his time in reading attentively the Holy Scriptures, the Rev. Mr. Stein has not thought it necessary to give him a long and regular instruction; but after having had several free conversations with him, he admitted him by baptism into the Christian Church. He is an amiable young man, who with his whole heart and soul is devoted to Jesus. Now we have under instruction Mr. B. a young man, who has been brought up for the sciences, and strongly recommended to us from Berlin. His desire is to devote him self to the Missionary work among the Jews, especially in his native country, Poland; where he might be very useful, as he understands Hebrew, has studied the Talmud, and consequently, can meet the Jews in Poland on their own ground. Besides him, another Jew, a journeyman joiner, is desirous to become a Christian. As he s perfectly ignorant in the Jewish as well as in the Christian religion, and in the day time is omployed in his work, I instruct him in the evening. He has told me that Jews in Berlin had committed him for education to a Christian woman, and that for instruction, he frequented a Jewish free-school,

where no religion at all was taught. From Krentzuoch, I have received the interestesting report, that a Jewish family, consisting of ten members, living in a large farm, and known & respected in the whole neighborhood for their hospitable and honest conduct, have, on the 23d December, made their Christian profession, and on Christmas day united with the Lutheran congregation at Wielersbach, at the Lord's table. This family is engaged in the farming business, and very opulent, employing every day between twenty and thirty persons in their service. Last summer I had given to a Christian friend in that neighborhood a parcel of Tracts, perhaps one of them may have found its way into that family, and occasioned their conversion. But may that be as it will, the Lord be praised for this work of grace. Our annual report is every where read with great interest. Our friends in Berlin and Leipzig appear to be influenced by a spirit of emulation, and willing also to institute Societies. Applications from Jewish teachers in private families and in schools, are continuing; but until our funds are in a better state, we cannot receive any of them on the former terms, I am your's, &c. J. D. MARC.

His Excellency, Sir George Rose, has forwarded to us a letter which he had received from Mr. Becker of a later date, of which we subjoin an extract :-

Sir George himself says, 'I send you a copy of a letter, from Mr. Becker, whose account of what passes at Posen, would, a very few years past, have been incredible. Strange Christian Missionaries go into a place full of Jews, to whom they are unknown, but they proclaim the gospel, and are shortly, in consequence, obliged to obtain military aid of the civil power, for their protection; every one will suppose, to save them from the fury of the enraged and bigoted Israelites. No! it is that they may not be trodden down by the crowd of the children of Abraham, Isaac and Jacob, rushing on them for the tidings of salvation, through that Messiah whom their fathers rejected. This joyful intelligence must afford to our Society, large recompense for its exertions, in this peculiarly hallowed cause, which, however, was but little felt and understand.

Extract of a letter from Mossrs. M' Caul and Beck

er, to Sir George Rose. Feb. 18th we arrived here, and since the 3d of this month our lodging has been almost besieged by the Jews, especially on Saturday and Monday. Having received the proper authority, we began to distribute books openly—we gave tracts to some Jews who were passing by—they began to read them before the window, this attracted other Jews, who came in to request some for themselves; in a few minutes, there were about thirty Jews satisfied. Now the news spread amongst them like fire—in less than ten minutes after we began, our room was completely filled, or rather crammed, the hall the same, and a great crowd before the house, clamorously asking for tracts-we gave away about a hundred. The crowd then became so great, that, in self-defence, we were obliged to stop. On Monday, it would have been the same, had not the government kindly sent us a Gendarme, through whose aid we were enabled to keep up order, letting come a few only in our room at once. This lasted from half-past eight in the morning till twelve. Tuesday, the conc of Jews was nearly as great as the day before, and of Christians, still greater. About three hundred tracts, at least, and upwards of thirty Testaments, have been distributed to Jews, and nearly two hundred sermons on the conversion of the Jews to Christians-most of the respectable people in Posen sending for copies, amongst them, also, the Archbishop. As our stock of sermons, therefore is quite exhausted, we would beg your Excellenis quite exhausted, we would beg your Excellency to send us a fresh supply, as soon as possible, both of Mr. Simeon's, and of Mr. Wilson's. Amongst the sermons distributed, were nearly a hundred copies of one preached by Mr. Cunningham, which we got from Mr. Ahlgreen, the Treasurer of the Bible Society here. Besides we would ask your Excellency to forward to us, whatever Testaments and tracts happen to be in Berlin.

We are, your's, &c.
ALEX. M'CAVL.
en. W. FORD BECKER. Hotel de Berlin Posen.

METHODIST MISSIONS IN INDIA.

From the London Methodist Magazine Extract of a Letter from Mr. Closk, dated Mad-rass, July 4, 1821.

From Bangalore I proceeded to Seringapatam. A few hours after my arrival, the society of whom had I heard, came together. It consisted of a few non-commissioned English officers, and about thirty

and also met occasionally on week evenings, for the same purpose. They showed me their neat little church, which is built in the best part of the fort, about 40 feet long, and 22 wide, with a verandah, 10 feet wide, all around it, and ground sufficient for a garden and house.

Their universal cry was, " Can you procure us a missionary? We have applied in several quarters, but can get no Minister." The manner in which they expressed themselves, and the urgen-

which they expressed themselves, and the urgency with which they pleaded, affected me considerably; indeed, a perishing man could not have used atronger terms in entreating help, than they did in pleading for a missionary.

The following evening (Saturday) I preached the first sermon in the new place, from Col. lii. 11. The next morning, having engaged to marry two couples, with licence from the commanding officer. I went to the church earlier than the time cer, I went to the church earlier than the time appointed, viz. about seven o'clock. I was induced to do this from hearing some natives singing there. On entering the church, I was much surprised to find a decent looking country-born female engaged in performing divine service to a small native congregation, in Malabar; she read the prayers, and after the second lesson, I married the persons who were waiting. After this service was concluded, she read the remaining part of the morning service, and then an extract from a Tamul tract. All this was done with great propriety. Her congregation consisted of about 20, all apparently very attentive. On inquiry, I found that this female was the only person connected with the congregation, who could read Malabar; and, under such circumstances, who could say, "I suffer not a woman to read in the church?" At ten I read prayers, preached, and administered the Sacrament of the Lord's Supper to about 24. In the afternoon I read prayers, and preached again, and afterwards baptized six adults, and some children. Many more applied for baptism; but as they had not been under sufficient previous instruction, I desired them to wait till some other Missionary came.

On Tuesday evening, I again read prayers and preached, at Seringapatam, and then took my leave of this simple and affectionate people. May the Lord mercifully own my visit among them. On the eve of my departure, I received the following letter, which I judged it best to send, trusting it will induce the Committee to think of them, and, if possible, grant their request :-

"We feel ourselves bound to acquaint you with our situation, as a congregation and religious society, at Seringapatam, trusting that you will interest yourself on our account; for we are as sheep without a shepherd.

"About four years ago, two or three of us be-gan to assemble ourselves together, to read the prayers and a sermon, agreeably to the forms of the Established Church. In the course of time our number increased, and in the end, we built, by subscription, a small church, 40 feet long and 22 broad, and in it we still continue to read prayers and a sermon : but we earnestly wish for a stated Minister, and have no doubt but our church will in a short time be too strait for us.

"We have been often kindly assisted by the REV. MR. ——, who has procured books, &c. for us, but he could not procure us a Minister. Now, Rev. Sir, if you will represent our case to your Committee in England, and try to procure us Missionary, we will contribute what our circumstances will allow, towards the Mission fund, and you will confer a great favor upon us. At the same time, Sir, we most ardently beg that you would become our teacher, but this our fervent wish, we fear, will not be complied with, as you are already fixed at Madras.

Signed by "The Protestant Christians at Se-ringapatam."
"To the REV. TITUS CLOSE."

The island of Seringapatam is about three niles long, and one broad. The number of inhabitants I should judge to be at least 50,000. Here a large Malabar congregation might soon be raised. The city of Mysore, and several very populous villages might be visited without expense, and many would gladly hear the Word of Life. Between Bangalore and Seringapatam there are many populous villages and native forts, aud as we think it proper for the brethren Mowarr and Hoole to visit Seringapatam quartarly or oftener, till a Missionary is appointed, you may expect some further account of them.

METHODIST MISSIONS IN SOUTH AFRICA.

Extract from Mr. Kay's Journal, during his Mission among the Bootchuanas.

I AGAIN sit down to give you a few additional Extracts from my Journal. You have, I hope, received my last, dated May 2, (Griqua Town.) After waiting a few days at the abovemention ed place, till Mr. Moppart of the London Sociewho was about to proceed from that station to (New) Leetakoo, was prepared, we departed on the 11th of May. It is with gratitude I men-tion the abundant kindness shown to us by the Brethren of the London Society, Measrs. HELM and Mossarr, the few days we abade with them. In addition to their hospitable attention to our personal comfort, the former kindly sold me a little corn and flour out of his small stock, to serve us against future necessity, or we must inevita-bly have remained destitute of bread for a considerable time, it being almost impossible to procure this valuable article, the harvest all through the country having wholly failed this season. Thanks be to Gon, who kindly brought us to the house of a Brother Joseph, out of whose storehouse we have been able to fill our sacks.

Wednesday, 16th. We arrived this evening, about sun-set, at the source of the river Krooman after having travelled 15 hours without water, either for man or beast.

after having travelled 15 hours without water, either for man or beast.

Thursday. 17th. We yoked our oxen and set off for Lestakoo, and arrived just as the sun had finished his daily course. Upon entering this populous place, Mr. Hamilton, another of the London Society's Missionaries, met us, welcomed us with great affection, & conducted us to his house, built with his own hands, & which he now converted into a pilgrim's inn. Many also of the poor black sons of Ham came out to meet us, manifesting their friendship by holding forth their sable hands; and the little children, who could not get hold of our hands, caught hold of our chothes. We visited and complimented their king, as is customary for strangers, and then retired.

Friday, 18th. I preached this morning to a large congregation, when the King, with his son at his right houd, sat at my feet. I was obliged to have two interpreters. It was delightful work to preach Jesus to a heathen congregation, with their King sitting below the board which surfained my Biblo. In the afternoon I went to his

the usual presents, on which he said, " My heart glad is that you are come." The population of this place is certainly great; but I apprehend it falls far short of the calculations which have stated it at 6 or 7000. However, the accurate number I have not yet been able to ascertain. The Missionaries have already labored much for the temporal advantage as well as the spiritual benefit of the people. Magicians abound even as in the land of Egypt, in the days of PHARAOH. Sorcery and witchcraft universally prevail, and the King, like him of old, in cases of perplexity, when "his thoughts are troubled within him," resorts to his Magicians. Their faith is firm in almost any thing fictitious. Some time ago two females went out of the town to a short distance, and, upon their return, declared they had seen Gop, (whom they call Monnemo,) & that he had told them not to select any particular place to sow upon for the season, (it being usual for them to choose the valleys, as they retain the moisture,) but to sow any where, or every where, as the rain would descend in abundance on every part of the land. The infatuated people immediately gave heed to these prophetesses. All the women who were able to work went out, and made a large garden to Moreeme, sowing it with all kinds of seeds which they posse and this they completed before they attempted to sow their own. The females who had pretended to have seen Morecone, were abundantly rewarded for their message. O, when shall the time arrive when the feet of those shall appear equally beautiful" upon these dark mountains, bring the good news" of salvation? In November last, they had a severe storm of thunder and lightning, which struck a very large tree in a conspicuous part of the town, and stripped it of its principal boughs. This circumstance caused much and serious alarm amongst them, as they immediately inferred from hence, that Moreemo very angry. The people assembled, and marched in warlike order, with tiger-skins upon their backs, battle axes upon their shoulders, and assagavs in their hands, to the foot of the wounded tres; and after many curious preparatory manœuvres, they took some roots which had been gathered for the purpose; bound the splintered part of the tree; climbed up to the top, and poured water upon it from thence; made a fire, in order to smoke the wounded parts; then, with a loud howl, pointing at the same time, with their assagays towards the heavens, they cried, "Poola, poola, poola," (rain rain, &c.) Thus they endeavor to heal the wounded tree, (to use their own expression,) and thereby cause the displeasure of Morecmo, which they supposed they had by some means incurred, to subside Tuesday 22d. Mrs. KAY, having sent the

Queen a small present, she came last night with her attendants, bringing in return, a large dish of thick milk, which is, probably, a fortnight or three weeks old, but nevertheless, as they prepare it, it is a very rich and wholesome food, and considered one of their principal luxuries. I preached this merning from John iii. 33. After service, a fine looking Chief came up, with some of his people around him, shook hands with us, and with a pleasing earnestness in his countenance, requested that I would return with him, and reside amonest his people, who are situated to the Westward of Lee-"I will" he said, "let you have my house to dwell in, till we build you another." ed him no positive answer, only that I should visit him and his people shortly, if spared; upon which he exclaimed, " Make haste, make haste, for we are all strangers to that JESUS of whom you speak, not knowing what he came, into the world for ;but we wish to know, and soon." The above Chief and his people are under King LRISA, who says he should be very glad to receive a Missionary.

Thursday, 24th. I preached this morning from Mark viii. 22, inviting the blind to come to CHRIST for sight. I left New for old Leetakoo, about three P. M., and after having travelled about six hours, we rested for the night, by the side of a small rivulet I longed for more intimate union and comon with the FATHER OF LIGHTS. I felt much gratitude of heart this evening to our gracious Berefactor for a little bread and water, by which my fatigued frame was much refreshed.

Saturday 26th .- We arrived this afternoon at Old Leetakoo, about half past one o'clock, when we were directed to one of their principal places of resort, where we unyoked our oxen, and endeavoured to get a little refreshment, which was almost impossible, the crowd with which we were We came up just as they had concluded the interment of one of their people, who had the night before fallen under the paw of the lion, not far from

Sunday, 27th .- I arose this morning in a place and amongst a people where the Sabbath is not known. Mr. Morrarr preached. Much indifference was manifested during service.

After service was concluded, a number of their chiefs assembled together in a circle, seated on the ground; and before I was aware of the subject of their consultation, they had passed an u-nanimous vote, that I should be invited to come and reside among them, as they were informed that i was a Missionary. On being asked why they wished to have a Missionary? "BECAUSE," said they, "HE BAINGS PEACE."

At two P. M., I addressed several hundreds o them, who had assembled near our waggons, when they were much more attentive than in th morning, and seemed to listen with some degree of

Monday, 28th.-We have been surrounded al day with hundreds of the inhabitants. As soon as the sun began to withdraw his rays, they retired to their houses, as the evenings are now cold and frosty, which they cannot bear. They are exces sively fond of tobacco and snuff, for which they in

I could not help reflecting this evening on the kind and over-ruling providence of Gop, who cer-tainly has the hearts of all men in his mighty hand. Were it not for his controuling & preserving we should stand in jeopardy every hour, in so distant a country as this, & among such a people. E very man being trained up for war, he carries hi battle-axe, assagay, and very frequently, his boy and arrows by his side; the latter are poison with a deadly root. But we are in the hands him who hath the "government upon his show ders;" and "the God of Jacob is our salvation.

therefore we will not fear."

Tuesday, 29th.—Riding round the town this afternoon, which is very extensive and populous, I had an opportunity of conversing with many of its inhabitants as I passed along, having an interits inhabitants as I passed along, having an inter-preter with me. I asked an old man if he knew any thing of such a person as JESUS CHRIST? He replied, in a very pertinent manner, "How can know unless some one tell me?" This mower, so much resembling that of the Eunuch to Philip, constrained me to begin, while sitting on my horse

Wednesday, 30th .- I felt much pleased to in witnessing the industrious habits of the Boot chuanas. In this respect they appear to excel a very other tribe, whose manners I have hitherto had an opportunity of observing. The occupation of the men appears to be building, and taking care of the inclosures for their cattle; hunting, in which they are faithful sons of Nimrod; and preparing their wearing apparel, which consists principally of skins, sewed together with the sinews of goats, sheep and oxen. Some of their work beautiful, being wrought in figures, which I should have thought beyond their conception and talent had I not seen them. The employment of the finales is to build the house, make its hedge, dithe garden and sow the land. Their houses as the garden and sow the land. Their houses are nearly and uniformly planued, and peculiarly well adapted to a hot climate, admitting both by day and night, a free circulation of air, but at the same time without these draughts, to which European issuess are almost unavoidably subject, and which in this climate are exceedingly dangerous. Each bouse is encompassed with an excellent hedge,

which includes a pretty large thresh house with an interpreter, in order to make him For the preservation of their corn, after it is threed out of the ear, they erect large pots, formed of clay, under the wing of the house, some of which are large enough to contain 10 or 12 sacks of grain.

This work of the females would appear to an European to be intolerable drudgery; but they appear to perform it with the utmost control of milk, roots, corn Their fare consists principally of milk, roots, corn which they grow i and a kind of water-melon, which they grow in all their gardens. They eat very little animal food. The men possess a remarkable degree of muscular strength. Both sexes are very healthy. Sickness is not at all common, except soreness the eyes, which is sometimes very severe. They are almost complete strangers to infectious disorders. The aged recollect something of the small pox raging amongst them, at some distant period, but so long ago, that they have almost forgotten it. The crime of adultery is held by them in the atmost abhorrence.

The majority of these people carry certain pieces of stone, horn, or roots, suspended from their necks in a string, and which they use for magical purposes, according to the direction of their sorcerers. However, I was extremely happy this afternoon to see that their confidence in them, does not ren der their value inestimable, for one of them gave me a whole string of these articles for a few buttons; and there were numbers standing round who seemed to envy the bargain, and were ready

to make a similar exchange. Sunday, 10th June.—Though in latitude 26 degrees 40 minutes, we had ice this morning, near an inch thick; and, during the day, both snow and hail, which rendered our canvass cottages but inhospitable retreats. I preached this morning from Luke i. 77, with considerable pleasure and profit, feeling at liberty, and perfectly at home in my work. O for more of that mind which was in Christ, ever seeking to do good to the poor, wretch-

ed, blind & miserable sons and daughters of men. Thursday, 14th .- I returned this evening about sun-set, to New Leetakoo, or Kroomar, in health and safety, by the blessing and protection of Almighty Gon. We have now been travelling up-wards of three months upon this vast and benighted continent, sowing the seed of life in all places where we have come.

CHOCTAW MISSION.

From the Missionary Herald for June. EXTRACTS FROM THE JOURNAL KEPT AT ELLIOT

Jan. 1, 1822. We examined the boys' school, and were much gratified with the appearance of the scholars. Their attention to their studies, and their eagerness to learn, were very striking. They were examined in reading, spelling, writing, arith metic, and grammar; and in translating English words and sentences into Choctaw, and Choctaw words into English. This last exercise has been recently adopted in the school, and is attended with much promise of future good. An Indian was present, who came about 40 miles to visit us, bringing two large boys, whom he wished to place in the school. But, as the boys, who have not yet returned since vacation, will about complete our number of scholars, & as his boys were large, we declined receiving them. He, however, was very importunate, particularly for one of them, who was his own son; and told us, if we would instruct him, he would engage that the son should be obedient to us in every respect. After earnest entreaty on the part of the parent and child, and much consultation among the brethren of the mission, we finally concluded to receive the boy. On hearing the result, they both manifested a joy well suited to the occasion. But, the same day, we were obliged to refuse two other large boys, for the want of more fellow laborers. More laborers needed.

Our pressing need of more assistant Mis ionaries, was made a subject of conversation and While together, we resolved to request the Prudential Committee to send to this station such fellow-helpers, as can aid us in our most important labors :- viz. a blacksmith, a shoemaker who is also a tanner and currier, a tailor or tailoress, a cook, two farmers, a house-carpenter & joiner, an evangelist, and a physician. Great expense is incurred, and great inconvenience suffered from the want of the above persons,

4. This morning the painful intelligence was neighbors, was murdered, about two miles from us, by an Indian, in the night. As near as we can learn, this is one of the sad effects of whiskey. bout noon, the murderer, without trying to es ape, or make any resistance, was killed.

Instances of serious inquiry. 6. Sabbalh. A blessed day to our souls. Out meetings here have been selemn. Stillness and tears have been observable.

7. This morning we hear the cry from simers. What shall we do to be saved?" A hired man is in much distress of mind. This is also one of the good days for the concert of prayer. Did our friends know, that a few precious souls here are awakened to a sense of their danger, we trust they would have union and fervor of soul in prayfor the mission at Elliot. It has been refresh ing for us to plead with God, that his Son may possess this heathen land as his own inheritance. 10. Our mason left us, this morning, in great distress of mind. His hands and voice trembled.

from a sense of his danger, as he parted from us. 12. Three hired men have just arrived from Mayhew. About sunset, brother Kingsbury came to us, and we joyfully welcomed him once more to our house.

13. Sabbath. Brother Kingsbury preached at this place, and brothers Bardwell and Byington went to Capt. Trumbull's. 16. Two house-joiners left us this morning

One of them, a native of Ireland, we hope, has become a sincere and humble follower of the Lord Jesus, during his short residence with us. Little, perhaps, did the founders of this mission think, that it would be the gate of heaven for people of foreign nation.

Fight scholars returned. No satisfactory reason was given for their late return to school Parents have not yet learned the importance of punctuality in sending their children to us. About sunset we were gladdened by the arrival of brothers Jewell and Pride. Brother Pride has come to reside with us awhile, that he may learn the Choc-

taw language.
20. This was a good Sabbath to our souls We have been allowed again to commemorate the dying love of the Lord Jests.

21. This morning brother Howes left us to go to the Hills, in order to bring up our supplies. Our blacksmith left us this morning. We have no one at present to work in the shop. Often have our necessities reminded us of our dear brother Fisk. May the Lord, ere long, provide one to fill his

24. Brother Kingsbury left us this morning return to Mayhew. Our prayer to God is, that he may long live to make known a Savior's love, and see happy fruits of his labors.

Employments of the Children.

Feb. 2. Have been actively employed, this week, in our various labors. The boys are clearweek, in our various labors. The boys are clearing land, culling firewood, spliting rails, &c. Brother Smith is preparing to enclose a field of 15 or 18 acres. Brother Jewell is employed in completing two log dwelling houses. Our schools are in a prosperous state. The children gratify us by their industry in manual labor, and by a regular attention to their books. When at leisure, they generally have some book in their hands, and this book is commonly the Bible. A man here, by the name of Dyer, is quite sick. He came to avail himself of Brother Pride's aid as a physician.

3. Sabbath. This morning Mr. Dyer expired

3. Sabbath. This morning Mr. Dyer expi ery suddenly. Brother Jewell attended a morning ing at Capt. Trumbull's. Our exercises, we trust, have been mercifully blessed to our own souls. In house. Heretofor, the children have been

to our private rooms.

the afternoon, attended the funeral of Mr. Dyer. In the evening, observed the concert of prayer, when the Lord appeared to be near us.

9. Had a very pleasant prayer-meeting. Two of our hired men continue serious. One of them appears to be truly penitent. We hope, with trembling concerns.

ng concerning him.

O. Sabbath. An Indian chief passed the Sabhath with us, and appeared to be much interested in the instruction, which was given him about the Lord Jesus.

11. Another Indian from a considerable dis tance, called, upon us, and, in, company with the chief, visited both the schools. Each of them

was highly pleased. 16. Tus-cami-ub-by, an aged chief, and his son, called upon us and visited the school, to which he is a true friend. We had considerable conversation with them on the subject of religion; and were gratified to witness the interest, with which they listened to us. Just before they left us, we asked them how they felt about what they had heard. They replied that they must go soon, but would be elad to hear more from us on the same subject. When our conversation ended. they took us by the hand, called us friends and brothers, and bade us farewell.

In the evening brother Wood mentioned several incidents, which occurred during his journey, illustrative of the attachment of the Choctaws to the missionary brethren, and of their extreme anxiety to hear more about the religion of Christ.— The following will be interesting. When riding on the great read, from David Folsom's to brother William's house, he came to a Httle toll bridge .-Some children put up the bars to prevent his pas-sing, and an Indian stepping up, said, "money, money." Brother Wood then directed his interpreter to tell the Indian, that he was a missionary from Elliot, &c. When he heard this, he was quick and loud in saying, in his own language, "Money ik shoo ik sub un no." "Money, none at all, I don't want." Brother Wood then asked him, if he knew any thing about God; he said Mr. Williams had told him a little, but he wished to learn more. Thus the Lord appears to point out these heathen as chosen vessels of mercy.

18. This morning, brother Dyer left us to go to Mayhew, to attend to some of our business there, and to establish his health which is feeble. In the afternoon several of the natives came, and gave good attention to the religious instruction, which was offered them. When heaven was de scribed, one man wished to know if he was going there; this afforded us a good opportunity to describe to him the true character of Christians. The people thanked us for what we told them.

We record but few of the many instances, which occur, of a willing and grateful attention to divine truth; and these we record as a proof of God's favour, and an animating reason why we may hope hereafter for a blessed harvest of souls ; and also as a reason, why some one should be set apart to the blessed work of visiting their dwellings, and making known a Saviour.
Successful Inbors of the boys.

20. This day the boye, under brother Bard-well's care, completed the chopping on the new field, containing fifteen or eighteen acres. This work has been almost entirely performed by about 30 boys, who, in addition, have split many rails, rolled up logs into heaps, and cut nearly all the firewood, which we have used this winter. We feel very much encouraged, by our present success, to hope that much may be done here on mission ground, to meet our ordinary expenses.

23. Had a pleasing interview with a young man, who was desirous of entering our school.— His importunity would hardly suffer a denial. Sabbath. This day has been a precious Some Choctaw and several black people

were here. At noon, an excellent opportunity was offered and improved for the brethren and sisters to take these ignorant, but precious souls, to their rooms and teach them the way of life. It is, indeed, good to be here; some of our laborers and a few of our scholars, appear to be more thoughtful than they have been. The Lord waiting, as we hope, in mercy and love. Far different is our present situation, in the enjoyment of health, surrounded with children, visited by the heathen, and smiled upon by heaven; from what were dispersed, and ourselves laid on beds of sickness. We are among the most favored and hap py, though most unworthy servants of the Lord. 26. Had further conversation with the your

man mentioned in our journal of the 23d. He as ardently desirous of obtaining an education, as ever. We think we must not send him away, and have finally concluded to let him remain an work with some of the brethren; hoping the Lord will make plain the path of our duty. A half-breed came to-day, wishing to place a son school. He offered to give us a cow and calf, we would receive him; but we were obliged to tell him, as we have other persons who have come with the same request.

Interciew with the parents of several children.

March 3. This Sabbath has been very interest ing to our souls. The parents of some of the children were with us. To them we made known Saviour, in our private interviews with them .-They appeared to be interested, and told us they were glad to hear us, & wished all the Choctaws knew what we had told them. They inquired of us if they could pray in the Choctaw language if they might call God "our Father;" and they wished us to tell them what they must pray for Truly here is a field for an Evangelist.

When our Choctaw friends left us this morning, taking us by the hand, they said " We have seen our children; all is good. We are glad, and shall go home and sleep sound." Soon after a Choctaw, who had heard us say a little about God, yesterday, came to a room where some of us had just risen from prayer, to know more about God. He said he had thought about that which we had told him, and had come to hear more. Oh that the friends of the Redeemer would pray more fervently. Soon might our walls be salvation, and

our gates praise.

Reception of girls into the school.

5. A little girl was brought to us, to be received into the school. As the number of girls is small, and more can be accommodated in their school room, we gladly received her.

7. Another little girl the Lord has this day put into our hands. The Choctaws are too indi to the education of their daughters, while they are all alive to that of their sons. Hence, we especially rejoice, when the girls are offered. We have now sixteen of them in school, under the care of sister Thacher. They make good progress in their studies, and, by their daily deportment, much endear themselves to all our hearts. They are s precious little circle of children, and we doubt not but all our friends take pleasure in commending

11. Consulted upon the propriety of observing a day for fasting and special prayer. Our situa-tion seems urgently to require that such a season be observed. Many in our family have been awakened, and same of our children have been, and till are serious. But we are often called to weep by seeing our fondest hopes blasted or delayed.— We feel the urgent necessity of more importunate prayer for the descent of the Holy Spirit.

A LIBERAL DONATION. Extract of a letter from Mr. Wm. Chamberlin, da led Brainerd, May 3, 1822.

"We feel very anxious to establish two or three more local schools: Perhaps some of our present number will be spared for that purpose. It will probably be decided the present week.—We are now enjoying a visit from 'Squire Evarts, Brother Kingsbury, Brother Goodel and Elder Poscy. It quite a feast to us in this wilderness.

menced a Sabbath school in the deretofore, the children have been wate rooms.

Ernoon, attended the funeral of the evening, observed the concert the Lord appeared to be near us.

I pleasant prayer-meeting. Two continues agricults. One of them the concert the continues agricults. One of them the continues agricults. One of them the Concert is continues agricults. ther Goodel is expecting to go to Jerusalem.—Several of the Choctaws and Cherokees have handed in to him their jewels, to aid in carrying the gospel to that place. Sister Catharine Brown, gave him three dollars in money, and a pair of jewels that cost twelve dollars."—Delaware paper

> For the Boston Recorder. SIXTH ANNUAL REPORT

Of the Female Society of Boston and its Vicinity for promoting Christianity among the Jews.

In presenting the proceedings of the Society during the past year, your Committee have new and urgent reasons for your increasing efforts in behalf of the Jews, and they daily anticipate the most encouraging testimonies of the utility of their exertions. As the work of God, it is reserved to be the brightest display of his converting grace ever manifested to the world. The divine promises in favour of the Jews, sparkle as so many stars in the firmament of holy writ. Even Christians themselves cannot disseminate the Bible without declaring by it to the world the giory of the Jews: thus making known to all nations that God will establish them in glory at Jerusalem.

Although the prophet informs us they will be

many days without a king, yet this prediction immediately followed by the assurance that al-terward they shall return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days. With this hope we must consider this Society as the crown in the Corinthian pillar now raising to support the temple of Gad.

A circumstance has occurred which it is hoped will give a powerful impulse in exciting in all classes of the community a lively interest in this Institution. Mr. Jadownisky, a converted Jew, has recently arrived in this country, as a specia

agent from a benevolent nobleman in Germany, who is devoting his property and his life to the object of this Society, and who has formed the plan of a colony, on the borders of Germany and Poland, for the instruction and employment of these Jews, who are desirous of embracing Chrislianity. This gentleman has received from this Society, a donation of fifty dollars for his own use. Many Jews in Germany, who have been converted, are ready to devote themselves to the sal-

ration of their people, and wait with ardent desire to enter on a course of active employment. A rich harvest might be gathered among the Jews in Germany and Poland, if efficient measures were aken to effect it. In one town alone, in Poland thirty-nine Jews have been received into the Christian church by baptism. Poland has for ages been denominated the Jewish Paradise. It is the seat of their literature, and the country where most of their Rabbies receive their education. Here they possess an influence and respectability which they no where else enjoy. They constitute the princi-pal judges in matters civil and religious; but they are self righteons and pharasaical to an extreme.

The prophets and apostles speak of a national conversion of this forsaken people. The found-ing of a colony, therefore, would have the ad-vantage of attracting the attention of the Jews in all parts of the world; and they would probably be induced by a correspondence with this colony to make it the centre of religious intercourse with all their congregations. In this asylum, Israelites who are desirous of a knowledge of the truth, can obtain instruction from a minister provided for that purpose, and according to their abilities, can beastructed in the mechanic arts.

The conversion of the Jews seems to be an object not only desirable, but certain; and this colonization of the converts, appears to be the best means of bringing the event to pass. Let Chris-tians provide this asylum, and there may arise from it hundreds of Jewish Missionaries, who will lead their brethren on their return to Zion, where they shall see instead of the crescent the cross tri-

umphantly displayed. No system of measures now in operation for the universal establishment of the kingdom of Christ, promises more directly the attainment of the end than that which proposes the conversion of the Jews, by the means of the New Testament translated into Hebrew; the establishment of Jewish schools, the raising up of Jewish Missionaries, and the colonization of converted Jewish families. From these objects we may anticipate the most important results. This desolate and blinded peo-nle, who have so long excluded themselves from ple, who have so long excluded themselves from the light of the Gospel, when they come to be con-vinced of the past fulfillment of the Scripture promises of the Messiah, must feel an ardent desire to remove the vail which has hitherto concealed the truth from the eyes of their brethren. When removed from the sphere of relentless persecution to which their conversion to Christianity expose them among their own nation, they will enjoy in creased opportunities of growing in grace and the knowledge of Jesus. When they employ teachers among their own brethren, acquamted with the sources of those prejudices, that have always sep-arated them from the rest of mankind, they will be more prepossessed in their favor; they must feel that a kind of moral revolution has commenced among them, and must be persuaded that it no other than their own prophets predicted. When their children possess the advantages of Christian education, the barrier of national prejudices will fast fall into decay, and the next generation, though born of Jewish parents, will no longer inherit their inveterate hostility to the crucified Messiah. They will grow up with the same pitying sympathy for the ignorance and obstinacy of their aucestors which Christians at the present day, nurtured un-der the influence of the Gospel, cannot but feel for those who still remain unconverted to Chris-

tianity. It will be seen by the Treasurer's Report that the funds remaining on hand, amount to much more than the preceding year. This is owing to there not being a sufficiency in the Treasury to remit the usual sum of one hundred pounds to Eng-land. One hundred dollars has been sent to Bombay, and the same sum to the Missionaries at

The London Society still continues its use The London Society stall continues its useful operations in behalf of the Jews. The building for the girls school has been completed; and they have at present nearly ninety children under their care. A seminary for the instruction of missionaries has at length been established. They have now four students and a prespect of two more. The pupils are instructed in Biblical know-ledge; the Hebrew, Greek, Latin and modern languages. Foreigners as well as natives are admitted into it. The Society have completed their edition of the New Testament in German-Hebrew and an edition of the Psalms and Prophets in the same language, is at present in the press, preparatory to a complete edition of the old Testament in the same language.

The Rev. Mr. Solomon has been ordained priest,

The Rev. Mr. Solomon has been ordained priest, and was preparing to return to Poland, accompanied by Mr. Alexander M'Caul, a graduate of the University of Dublin.

From these circumstances, and many more of an equally encouraging nature, it must be apparent, that the motives are urgent and powerful for increased efforts to forward this momentous work. Have not Christians, like the Priest in our Lord's parable, passed by on the other side? Have they not quietly enjoyed the privileges of that church not quietly enjoyed the privileges of that church into which the mercy of God has brought them without feeling compassion for the Israel of God. We are sure that Christians will not fail to support the honour of their religious. ort the honour of their religion in respect to to cociety, since they support it so honourably in gard to every other branch of benevolence a

mercy. They will not be backward in a powhich though more slow and painful in it is tained by all the predictions of the divi ses on the other, combines in itself, gre couragements for active exertion, than scheme of mercy which at any period of the has possessed the affections of the belie

If the perishable monuments of ho have occupied the labors of successive ger much more does the imperishable succusy, it is our object to rear in the heart of the call for patient and persevering exertion in finite wisdom shall see fit to complete it walls of Zion must again be built, the take of David must again be reared, and the the times pronounce, with a potent root three events are at hand. The cause is we are engaged, stands in the sacred party parably connected with two objects of all most dear to the Christian, the glory of 60 the salvation of the world; therefore a words of the sweet Psalmist of Israel, leta words of the sweet Psalmist of Israel, leta, our devout supplications, "Return, we be thee, O God of Hosts, look down from his behold and visit this vine; so we thy puging ive thee thanks forever; we will show find praise to all generations."

Per order, May 22, 1822. MARIA PARKER, Re.

The amount of Receipts by the Treasure ing the past year, was \$1207 24 .- Balences

ing in the Treasury at this date, \$425 00. It may appear surprising to some of our a that so large a sum should be remaining Treasury. We have herefore transmis great proportion of our income to the Lond ciety. But as the resources of that Society ry great, and Providence seems to be opening doors of nefulness to us in this countrypecially as we have lately received a comtion from the Society established in New for ameliorating the condition of the Jews, we it expedient, after sending one hundred da Bombay as usual, and the same sum to the h arer of the Foreign Mission Society, for the tine Mission, to let the remainder of our fin cumulate, for the present, waiting the dis

BOSTON RECORDER

SATURDAY, JUNE 15, 1899

MRS. MARY H. HUNTINGTON. Few pass away to their long home, while none behind them to drop the tear of affects regret at their departure. Yet few compa are so distinguished by usefulness in life me der it manifestly improper that their vin main unknown beyond the circle of their part friends. Among those who will be "hading lasting remembrance" by Him who keep "Book of Life," there are many whom lectual and spiritual improvements have be small; whose opportunities of doing good been too circumscribed, and whose labor, t faithful, have been followed by results to tinctly marked, to warrant the hope of best the Christian public by the delineation of characters. Those who knew, will me them. The influence of their piety will a their mouldering dust, and serve to des hearts of their Christian friends, while it vi petuate and increase the conviction in the where they moved, of the value of the ples that can render a death bed pleasut,

threshold of Heaven. But we cannot withhold the tribute of a due to her whose name stands at the head article, without violence to our own feeling without a degree of injustice to the cause if of which she was a distinguished oranment. her most intimately; and if we are so happy render it any justice, it will be precious by who, though they have not known her a flesh, are possessed of the like precious in that which directed her life, illuminated the of her death, and led her triumphantly is immediate presence of Jesus.

Mrs. Huntington was the eldest child in daughter of Gurdon and Hannah Saltonstall was born at New-London, Com. April 12 and was early dedicated to God in baptism sustained a severe loss in the death of her at Cape St. Nichola Mole, in 1795-but it still blessed with the attentions and prajet pious mother who yet lives to weep, becau child shall no more return to comfort bed ing years.

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Early in 1908, Mrs. H. shared in the ami influences of the Holy Spirit with which tive town was visited, and in the course year, "obtained a good hope through greet was united to the Congregational Church the pastoral care of the Rev. Mr. McErs 1812, she was married to the Roy. Daniel ington, of Bridgewater, Mass., and labore fully with him in the work God had gives do, till she was called to enter the jon! Lord, May 25, 1822.

It is commonly and justly conceived that are few situations where females can be plut greater responsibility, than that occupied wife of the gospel minister. Besides the influence which she exerts over a people the medium of her husband, strength hands and encouraging his heart amid his ous trials, assisting him by her council freshing him by her smiles, she exerts and vious and powerful influence by her end home and abroad ; by the freedom of her of tion with her own sex on their various sets religious duties, and by the industry quence with which she urges all around be tivity in the cause of God. Her facilities fulness are many; and when her intellect lifications are of a superior order, and the Christ constrains her to improve them, it source of more blessings than can be told flock of her husband.

Mrs. H. possessed a mind of uncomm It was improved by dilligent cultivation her childhood she had been accustomed to and meditation. Her opportunities of gal an original taste for literature were good, and were not lost. After she entered on the domestic life, and while she devoted to the the attention they required, she did not lor her few moments of leisure were to be appropriated to the increase of her knowich her growth in grace. She was not like of both sexes, who regard their edecation pleted when they leave the schools; boter

herself a discipline, which might qualify her to the station God had assigned her, with increasusefulness and honor. Hence, her conversatives awas always instructive. With a mind bent its own improvement, and ever ready to pour this treasures for the benefit of others less inmed, she could not indulge herself in that waste precious time, which is too often witnessed evin circles of Christian friends. To enrich her mind, and to distribute this intellectual alth to others, were points of duty that she nelected sight of.

the possessed an amiable temper. Her sensilifes were of the finest kind, and the smallest riation from propriety of feeling or conduct in self or others, was instantly observed : but a nsorious spirit found no place in her bosom. If were wounded, she was not irritated. If she grieved, she was not angry. And though nk in the expression of her feelings, she was arded against every thing which could justly end those whose improprieties she wished to rect. In her friendships, she was ardent, firm dtender; and those who were once so happy to enjoy her confidence, felt assured that they ald never lose it, until they had intentionally fited it; and that they should never be denied ingle kind office which her professions had warsted them to expect from her.

It is with a "meloncholly pleasure," we recall distinguishing traits in the natural character this departed friend. Memory loves to wander rough scenes that are past, and fasten here and ere and every where on those features of lovelies that adorned her life and rendered her so right an example of intellectual and moral explence. But we remember that we are not siting for ourselves, but for others; & are there eather bound to exhibit her Christian graces and remains an arrange and the statement of the statement

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the was deeply humble. Amid all that activiand zeal which she manifested for the welfare immerial souls around her, and which ever exed the admiration of her friends, she carried her continually a spirit of self-abasement. this, and some other points in her Christian acter, we shall be allowed to adopt her own gage, transcribed from her correspondence ha female friend, whom she affectionately reded as a sister in the Lord. "Dear Sister,-I and faithful in the high and honorable station which God has raised me. I do little or no ed while opportunities are thick about me. ask-" have I an habitual consciousness of to the glory of God ?" far from it : my haing to the glory of God?" - far from it; my ha-inal conviction is, that I am subject to sin; nistain a feeble warfare, and make but eluggish agress in the spiritual life. If I have any enerin the performance of relative and domestic lies, it has no effect upon my torpid soul. Unuerable bashfulness, united with indolence & e fear of offending, keep me from the little good think I might do among this people; and here I and; a monument of mercy and forbearance; andering that the sentence is so long withheld; stit down, why cumbereth it the ground ;' -but hen you speak of the preciousness of Christ, a, I seem to revive in my hopes. O yes! he tions." "Other refuge have I none,

Hangs my helpless soul on thee." She was not in the habit of alluding to her own nce, much less making it a prominent toof conversation, except when the intimacy of adship required it, or a regard to the benefit of en rendered it her duty. When she suffered chidings of God's face, she chose to suffer aand when she could rejoice in a "present her joys were so chastened by the recollecof her unworthiness, as commonly to restrain other expression of them than that conveyby her animated countenance. Yet sometimes, asciousness of her weakness, led her to seek of for a burdened mind, in the communicaof her feelings to some beloved friend. In rehit every point of duty involving the honor of st, and the salvation of her fellow-sinners, yas exceedingly conscientious; she could not herself, with the example of her Savior be thereyes, if she had neglected to exhort and at every one over whom she might have ince, to become reconciled to God; yet this mobvious and important, was attended with alties that often weighed down her tender To a friend, she observes, in a letter beis; "I do not think you will ever be subject of my greatest trials; it is the consciousness bility to converse with such as I meet in the and by the way, in a manner becoming one bould regard their spiritual interests chiefly, such as is calculated to impress their minds, win them to Christ. I do not find that my lty exists only with regard to the impeniit is quite as hard for me to address a back-Christian. I find myself quite at a loss to it for this in a way satisfactory to myself, ould heartily thank you, if you can help unriddle my own character." She was acled to observe minutely the workings of her in the varying circumstances of life; to exnpartially her motives of action; to conmelf unreservedly for whatever she disd in her heart or conduct contrary to the of God, and to weep in secret places over long tendencies of nature to disobedience

this "humbleness of mind," it scarcely be said, that all the other Christian excellenter connected. A character formed on such cannot fail to exhibit fair proportions, and admiration for its levely simplicity.

H. was called to a severe trial in the loss dest daughter, a little more than two years Two lovely sisters indeed survived to enceaseless cares of her maternal heart; void was created by the removal of the in-Mary, which nothing but the grace of ild render supportable. Having assumed le charge of her early education, and first her to lisp the name of Jesus; having witwith a mother's joy the happy developethe infant mind for six successive years, the increasing influence of those religious es that had been so constantly inculcated, not possible to surrender her to the arms of Without a struggle; but it was only the of nature; for the blesding heart of the still said -" the Lord gave, the Lord hath

taken away, blessed be the name of the Lord." Under this affliction, her eye was steadily fixed on God. Though she understood not the reasons of his conduct, no doubt of their wisdom and kindness disturbed her. She was satisfied and comforted; more; -she was quickened in her preparations for the event of her own dissolution, and excited to do with all her might what her hands found to do for the spiritual welfare of all around her. Her surviving children were threatened for several months with the same disease that had terminated their sister's life, and the alterations of hope and fear, of encouragement and depression may easily be conceived to have been torturing to the last degree, to the heart of the affectionate mother. Still "God was in all her thoughts." When relieved from her anxiety in some measure she writes to her friend thus:-" My boding heart has been sensibly reproved by the condescension of my Heavenly Father, who has graciously "taken me up" and comforted my drooping spirit with delightful thoughts of Heaven, and the rich and copious treasures of his blessed word; the days pass swiftly-no time hangs heavy-duties follow one another in quick succession .- I have thought a great deal of the mercy of God, in sparing our two dear children. I feel it to be inexpressible; they tre such precious comforts, and seem so to make life of consequence, that I cannot but adore the wisdom which threatened us so severely, that we might now be occupied more with praise than grief." At another time, she writes :- " Let me sponk to you of his mercies, and declare to you His goodness in sustaining me under the most heart-rending expectations. I could lean my head on our Savior's breast, and leave my darlings at his disposal; and I humbly trust I shall never feel disposed to take them from his hands. O! that this furnace may send us forth purified from all dross, and fitted for the service of the sanctuary." Thus, to be prepared for usefulness, and to honor God, this dear saint was willing to suffer even the loss of what she regarded next to her bosom friend, as her richest earthly treasure.

Nor was she only patient under afflictions, and willing to confide all her interests to the care of God, but she was "diligent is business, serving the Lord." She looked well to her household. from a principle of religious duty, and studied to promote the improvement of all persons under her care, in divine and useful knowledge. Her labors were cheerfully extended beyond the domestic circle, and multiplied beyond what her feeble frame could well endure. The various societies established through her instrumentality among the people of her husband's charge, enjoyed her unremitted attention, and in consequence have contributed largely to the comfort of the poor, the instruction of the ignorant, and to the great cause of missions. Her exertions in the Sabbath School were indefatigable. As superintendant of the female branch of it, and as a main pillar in the support of it, she spared no pains to render it in the highest degree useful, & no doubt facilitated the progress of the disease preying on her system, by continuing such efforts as exhausted nature and anxious friendship told her were too great. But the value of early religious instruction, was, in her estimation, to be put in comparison with no self-denial required to impart it. To train up all the rising generation around her, in the nurture and admonition of the Lord, was to her an object of such paramount importance as justified a thousand bazards, which ordinary minds would have shunned.

To the diffusion of the blessed Gospel, the source of all her consolations, she was supremely devoted. She was not a missionary in India, nor among the savages of America—but the brethren and sisters in either of those spheres had few more prayerful, industrious and persevering friends than Mrs. H. Her zeal was uniform; it was manifested on every proper occasion, and was followed by no inconsiderable success, so far as the diffusion of her own spirit, and the accumulation of means for promoting missionary enterprize, were concerned. The last time she entered the "House of

ed. The last time she entered the "House of God," was on the occasion of the ordination of Messrs. Temple and Bird, as Missionaries to Palestine"; an occasion that called forth all her remaining energies, and gave her a sweet foretaste of heavenly joys.

However such occasions ministered to her happiness, they were not the foundation on which it was built. Comfort flowed into her soul from all. the ordinances of religion, and from all the operations of Divine Providence in the enlargement of the church; but while deprived of those ordinances, and sometimes trembling lest Christians should abandon their duty to the heathen, she was still happy in God. The foundation of that peace and joy which eminently distinguished her " last days," is learned from the following extract of a letter, written nearly two years ago. "I have been much favored in my mind with a sweet and abiding thoughtfulness of heaven. The attributes of God have been more clearly manifested to my comprehension, and have excited more gratitude and love in my heart, the few past months than ever before. The invisible world has seemed very near, and sometimes I have thought I longed to escape from this filthy tabernacle of clay, and enter my Father's house, of purity, love and joy My own aggravated offences rise like a huge mountain to darken my prospect; yet the rays of the Sun of Righteousness rise above its top, and shed light and beauty on the future world."

We have already extended this article beyond our original intention, and following the dictates of feeling, we should still enlarge, and display the character of this dear friend; as a daughter, a wife & a mother. Such as we have already described her to be, it will readily be conceived that she could sustain no relation in life, whose duties she was not prepared to fulfil in the most exemplary and faithful manner.

Her departure from the world, as well as the long and distressing sickness that thus terminated, exhibited the happy consistency of her character, and furnished striking evidences of God's favour towards those who walk humbly before him, while in health and prosperity. Her mind was never raised to raptures. She had no extraordinary visions of heaven. She saw its glories; she heard its praises; she realized its pleasures, but it was only by that faith which is the substance of things

These gentlemen were ordained at North Bridgewater, in October last.

hoped for, the evidence of things not seen. A letter to a friend, written nearly five months before her death, contains the following passage, accorately descriptive of the habitual state of her mi as it appeared from her conversation till the day of her death. "The situation in which I now stand, is solemn and critical. It is subject to such alternations of hope & despair, (as to health) as is very unfavorable to a settled state of mind. But I desire to lie quietly reposing on God, willing to 'take up my bed and walk,' or, to say Lord Jesus, receive my spirit. I have been sustained in six troubles, and I feel assured that in seven I shall not be forsaken.' I know that my Redeemer liveth,' wherefore should I fear? He feels all my troubles of body and mind. He will not chide me if I do weep sometimes; 'Jesus wept' because he loved Lazarus and Martha and Mary; therefore the tear which falls upon the cheek of a husband, a child or a mother, will be pardoned. He is interceding for me, and will he not prevail? He is smiling upon and encouraging me to lay my weary head upon his bosom, with daughter, be of good cheer, thy sine are forgiven thee.' Ah! how dark and cheerless must be the heathens' hour of sickness and death, without any of these animating hopes and consolations." steadfast confidence in God ; an eye habitually directed to his throne; a heart rising in prayer to Him, as the heart of a child in trouble, rises to its parent, were manifest to the friends that surrounded her through the whole of her lines. Toward the conclusion of the trying scene, for several weeks it was her fervent desire to depart and be with Christ.-The fears of death, which had sometimes afflicted her, yielded to the power of faith, and though the agonies of dissolution had once presented themselves to her imagination, as awfully terrific, she was now enabled to verlook them, & fasten her eye entirely on Him who doth all things well. She retained her reason to the last, and within a few hours of the moment that closed her eyes on the world, she so much revived as to be able to converse freely with each of the friends about her, and gave them her parting advice with all the composure and tenderness, and of course with more than all the solemnity of other days.

Thus with a mind perfectly collected, her soul breathing after immortality, & already participating the joys of heaven, while every earthly tie was break ing, she was enabled cheerfully to commit her surviving children to the care of a mother from whom she had herself received the elements of her own lovely character, having first dedicated them anew to God, and to encourage the heart of her dearest earthly friend, to sustain the trials and discharge the duties of his highly responsible situation, with the assurance of all needed assistance from his God and her God. Having like her Divine Redeemer, fruished the work given her to do; having patiently suffered what he had called her to suffer. and given her living and dying testimony to the preciousness of his blood, and the pleasantness of his service, she sweetly fell asteep in his arms at 4 o'clock, Saturday evening, and awoke to the employments of that everlasting Sabbath which remaineth for the people of God.

A husband is thus bereaved of one in whom his heart safely trusted, and whose life, from principles of duty as well as the purest and most ardent affection, had been devoted to his happiness and usefulness. Two tender daughters are bereaved of one whose whole heart and soul were interested in their preservation from the evils of the world. and their everlasting salvation; one who spent many delightful hours in prayer for them, and in who endeavoured to secure an interest for them in the prayers of many Christian friends, and who has left behind her many testimonies of her pious care, by which in future years they will be reminded at once of their duty to God, and the magnitude of the loss they can now but faintly realize. A mother is bereaved of an only daughter, whose affectionate solicitude to cancel the debt of filial gratitude, will often and long be remembered with motions too big for utterance. A brother is bereaved of an only sister, whose anxieties for his present and eternal welfare never slept. A kind and attentive people are bereaved of one who ne ver failed to weep when they wept, and to rejoice when they rejoiced; one who labored assiduously for their welfare in her closet, in her domestic circle, and in all her intercourse with them; one whose memory will long be preserved by means of the various benevolent associations formed among them through her instrumentality, and we trust honoured too, by increased zeal for their continuance and improvement. A large circle of Christian friends is bereaved of one who was always their ornament and their delight. The resembrance of her devotedness to God, and her anxiety to honor Christ, by her uniform deportment, connected with the recollection of the support and consolation she found in her passage thro' the valley of the shadow of death, it is hoped will quicken and strengthen them, so that following per in faith, they shall be prepared to enjoy the blessed promises that were her portion in death and to enter the joys of her Lord and their's.

"The blissful interview how sweet,
To fall transported at his feet;
Raised in his arms to view his face,
Through the full beamings of his grace."

The Massachusetts Missionary Society held its twenty-third annual meeting, in Boston, 28th ult. The Report of the Trustees was read, accepted, and ordered to be printed. It will soon appear in the Recorder. The Report of the Treasurer stated that the whole expense of the Society the last year was \$1770, 54; and that the receipts during the same time, were \$1656, 32. Several of the missionaries employed the last year have not been paid, so that the whole expense of the Society is probably more than is above stated. The following is a list of the Officers of the Society for the year ensuing, viz.:

Rev. Legaard Woods, D. D., President.

Rev. Legrard Wolfer, Secretary,
John Punchard, Esq., Treasurer.
J. Warren, Esq., H. Gray, Esq., Rev. O.
Thompson, Rev. S. Walker, Rev. B. Emerson,
Rev. W. Fay, Rev. R. S. Storre, Rev. J. Edwards, John Punchard, Esq. Rev. S. Holmes, were
appointed Trustees.
Rev. S. Walker, Rev. B. Emerson, and Rev. J.
Rev. S. Walker, Rev. B. Emerson, and Rev. J.

dwards were appointed a Committee to provide issionaries for several stations. It was voted that the thanks of the Society be resented to the individuals, congregations, and male associations, who have contributed to the

The Rev. S. E. Dwient, in consequence of ill

health was unable to deliver the annual sermon; and the hociety invited Rev. Dr. Averus to perfore the privice. He delivered a very interesting sermon from Isaiah, lxvi. 8.—"As soon as Zion travailed, she brought forth her children."

The present Treasurer of the Society resides in Salem. Mr. Samuel T. Armstrong, No. 50, Cornhill, Boston, has been appointed, and has consented to act as an Agent to receive any money for the Society, and will faithfully transmit it to the Treasurer. This will remedy any inconvenience, which might arise from the Treasurer's not residing in Bostop.

The New-England Tract Society met at the Vestry of Park-street church, Wednesday merning, May 29, for the choice of officers for the current year, and for receiving the Report of their Treamers.

surer. The Officers chosen were
Hon. WILLIAM READ, President; Rev. Moses
Stuart, Vice President; Rey. Justin Edwards,
Cor. Secretary; Rev. Richard S. Storrs, Rec.
Secretary; Amos Blanchard, Esq., Treasurer.
Executive Committee; Rey. John H. Church,

Rev. Justin Edwards, Rev. John Codman, Rev. Warren Fay, and Amos Blanchard, Esq. From the Report of the Treasurer it appeared that the receipts of the year had been \$3691, 30—the expenditures \$3605, 48, leaving a balance in the Treasury of \$85, 82. Beside this there are \$7782, 49, due to the Society from Agents, for Tracts sold or on hand.

In the evening the Society met at the Old South Church, where an appropriate discourse was delivered by the Rev. Mr. Church, of Pelham, N. H. from Psalms, cxlvii. 15. and a collection taken in aid of the funds of the Institution.

From the Jamaica (L. 1.) Farmer.

AMERICAN JEWS SOCIETY.

Pursuant to notice, a meeting was held in the Presbyterian Church in this place on Monday last, at which the delegates appointed by the "American Society for meliorating the condition of the Jews," attended. The meeting was numerous and highly respectable; the exercises impressive, nervous and appropriate. After divine service, the audience was addressed by the Rev. Mr. Frey, and by Mr. Jadownisky, (the German Jewsent out to this country by Von Der Recke) in hehalf of their brethren according to the flesh, in a persuasive, interesting and affectionate manner. The zeal and ardour of the speakers were soon communicated to the assembly. Without a dissenting voice they proceeded to the formation of an Auxiliary Society, on the plan recommended by the parent institution, to be known by the name of the Jamaica Auxiliary Society for meliorating the condition of the Jews. Subscriptions were immediately received to the amont of one hundred and sixty-four dollars.

REVIVALS OF RELIGION.

Extract of a letter from Randolph, Vt. to the Edi-

tor, dated May 13, 1822. ork of reformation in this town still progresses with much rapidity. The prospects are very flattering, and our hearts are almost every day made glad by the news of the salvation of The youth appear at present to be more sensibly affected than the older class. Children begin to sing hosannahs to the Son of David, while the aged sinner is disposed to rebuke them and re-main stupid, though there are now but few of this description, for the grace of God has sanctified the hearts of some of the most stubborn and impenitent. Glorious things are spoken of Zion in this town and also in other towns. You have doubtless heard of the work of grace commenced in Royalton, which at present is very encouraging .-Surely the arm of the Lord is not shortened that h cannot save sinners, neither his ear heavy that he will not hear prayers offered in behalf of his king-

Pleasing prospects in Coos. We are informed that very favourable ances, in regard to the state of religion, in Guildall, Vt. and some other towns on both sides of Connecticut river, have been witnessed for several months past .- The Rev. Mr. Rankin, who was recently ordained by the Trustees of the New-Hampshire Missionary Society, has been labouring in that vicinity, under the direction of said Society. His labours appear to have been owned and bless ed of God. He has again returned to the same field; and, considering the pleasing excitement which exists among the people, we to hope that much will be done in that destitute region, for advancing the kingdom of our Lord and Saviour, and securing the happiness of immortal souls. About 70 have already given evidence that they have passed from death unto life.

- Concord Repository Century Discourses .- The Rev. Jacob Flint, of Cohasset has published two interesting discourses, delivered Dec. 16, 1821, on the completion of a century from the gathering of the Church of which he is pastor. The following anecdote is related of the Rev. John Brown who was ordained as minister of Cohasset, in the year 1747. There was but one person in the parish who opposed his settle-ment. Mr. Brown called on the disaffected per-son, and inquired the cause of his opposition. "I son, and inquired the cause of his opposition. "I like your person and manners," said the opposer, but your preaching, sir, I disapprove."—"Then" "but your preaching, sir, I disapprove."—"Then' replied Mr. Brown, "we are agreed." My preach replied Mr. Brown, ing! do not like very well myself; but how great the folly for you and I to set up our opinion a-gainst that of the whole parish." The man was convinced by this argument, and became reconciled to his minister.

The wife of Mr. WM. EVERHART, the only surviving cabin passenger of the Albien, wrecked on the coast of Ireland, has received a letter from her husband, dated near Cork, April 22, 1822 which gives a very affecting description of his preservation, after having "been cast upon a high and perpendicular rock, on the edge of which he remained three hours, the waves beating over him." He adds, "God alone has protected and saved me, for when I was in the greatest danger my mind was completely composed : though I was sick all the passage, and of course was the weakest and most feeble passenger on board, yet I trust-ed in our Saviour and I became strong, and actually underwent more fatigue, I believe, than any that got saved, and continued strong until I got safe on shore, when my strength left me, which clearly proves that God gave me strength, and presence of mind." He desires his wife and little ones not to forget to render humble thanks to God for his deliverance; and expresses gratitude for the hospitality he met with in his forlorn situation in Ireland.

LATEST FROM ENGLAND.

An arrival at Norfolk, from Liverpool, brings dates from that place to the 3d May; but they furnish nothing of interest, in a political point of view, and nothing further than our previous accounts, relating to the expected war between Turkey and Russia. The ultimatum of Turkey, disregarding that of Russia, would seem to appear, that all the answer of the Turkish Government to the renewed application of the English and Austrian Ambassadors, is, THAT THE PORTE HAS NO. DESIRE FOR WAR; BUT THAT, IF SHE IS ATTACKED, BY ANY POWER, SHE IS PREPARED TO DEFEND HERSELF. If this course is determined on by the Porte, it remains for Russia to determine, whether she will give up her demands, and dismiss the numerous troops on the frontiers of Greece, or seek restitution for them, by invading the Turkish provinces, and carrying their arms into the heart of the Ottoman empire.—Gazette.

FROM BUENOS AYRES.

The editor of the Philadelphia Aurora has received letters and papers from Buenos Ayres to 2d April, which represent the state of that government in the most prosperous condition. The public authorities possess general confidence and esteem, and the administration of public affairs is

conducted with firmness, prudence, moderation and success. The custom house duties are reduced to a moderate scale, and the government finds its revenue competent to all its wants, without being oppressive to the citizen or to the stranger. This is a grateful picture, & we hope to hear soon that a like energy & firmness will accomplish like happy effects in other parts of the new Republics.

DEATHS.

In Boston, Mr. Joseph Ackley Gulliver, aged 25, son of Mr. Stephen G.; Mr. Henry J. Revinason, 46; Mr. Joseph Randall, a native of Durham, N. H. 34; William Alexander Dunwell, 8, son of Mr. Daniel D.; Henry, youngest child of Capt. John Smith, 1 year; at South Boston, Mrs. Esther, wife of Mr. E. Bull. 34; Mr. John Cunningham, 61; Miss Mary Kemp, 27; suddenly, Mr. David Wheeler, 47; Mr. William Sweetser, 57; Mr. Alexander Bryant, 30; Mr. Henry Bell, 54, a native of France; Charles Henry, son of Mr. Julius Clark, 5 mo. Capt. William L. Foster, late of the

ninth regiment U.S. infantry, 37.
In Charlestown, Mrs. Lucy, wife of Mr. Joshua Lockwood, aged 42.—In Roxbury, Mrs. Elizabeth, wife of Capt. Lemuel Foster, 49 .- In Salem, Mr. William Thorn, aged 60, a native of Englar Mr. John Langley, 42, a native of Iteland; Mr Samuel Silsbee, 59; Mrs. Mary Perry, 67.—In Weymouth, Mrs. Betsey Tyler, wife of Rev. Wm. Tyler.—In Canton, Mr. David Kenney, 72—a rovolutionary pensioner.—In Gloucester, Mrs. Lydia Robinson, 78.—In Westfield, Mr. Mozes Drake, 8 .- In Edgartown, Mr. Nathaniel Vincent, 97 .-In Abington, Mrs. Leah Farrow, aged 101 y. 6 mo. She was born at Hingham, in Dec. 1720-In Worcester, Mrs. Debornh Bigelow, widow of the late deacon David Bigelow, aged 68.—In Brookfield, Mrs. Huldah Hamilton, aged 93. Her descendants are 218.—In Ashfield, widow Huldah Goddard, 87.—In Northampton, Miss Theodesia Hunt, 62.—In Minot, Mary Chandler, 87, formerly of Duxbury, Mass .- In Providence, R. I. Miss Amey Whipple, 90 .- In Solon, Me, Col. Jones Heald, 62, formerly of Acton .- In Cranston R. I. Isaac Manchester, 62.-In Johnson, Mr. David Alverson, 89 .- In New Orleans, Mr. Eben Parsons,

Near Philadelphia, Mr. John Fullmer. He was found dead, sitting upright in his waggon, when it arrived at a toll house; he having been killed by a stroke of lightning some time before.

A sail-boat, partly ballast loaded, was overset in the North river a few days since, and sunk immediately. She had six passengers on board, five males and one female; of which the female, and three of the young men, found a watery grave before assistance could be afforded from the shore.

CHEAP BOOKS FOR SUNDAY SCHOOLS.
Self Knowledge, & a Science to be Studied.
Third Edition, with Notes.

THIS day published and for sale by JAMES LORING, No. 2, Cornbill,

A Treatise on Self-Knowledge; showing the Nature and Benefit of that important Science, and the Way to attain it; intermixed with various Reflec-

Way to attain it; intermixed with various Reflections and Observations on Human Nature. By JOHN MASON, A. M. To which are now added, Questions adapted to the Work; for the use of Schools and Academies. Price 62 cts. bound, and 37 cts. in boards.

This standard little volume, comprehensive and

This standard little volume, comprehensive and judicious, in its plan and arrangement, approving itself to the judgement of the most mature age and understanding, and happily adapted to the best improvement of young persons, being now published in a cheap form, it is hoped that pious instructers of youth will avail the mselves of the epportunity now presented, of introducing it into the Schools and Academies over which they preside. The Questions in this edition are well adapted to facilitate the study of the valuable science of Self Knowledge, and calculated to impress on the young mind those interesting sentiments with which the Treatise is so richly stored. June 15.

LINCOLN & EDMANDS, No. 53, Combill, Boston, have fer tale,

Mather's Magicalia; or, the Ecclesiastical History of New-Fugland, from its first planting, in the year 1620, to the year 1698, \$6 00; Essays to do good, addressed to all Christians, whether in public or private stations. By Collon Mather, 75 cts.; An Abridgement of Henry on Prayer, 50 cents; Watts' Guide to Prayer, 75 cts.; Allison on Taste, \$2 50; Silliman's Travels in Europe, S volumes, \$4 50; Ingersol's Grammar, New Edition, 75 cts.

SARATOGA WATER.

JACOB PEABODY, & CO. No. 12, Kilby-st.
have just received from the Saratega Springs,
92 Boxes Congress Water carefully put up by
the Rev. Darius O. Griswold, resident at that
place—by a number of years experience this Water is found to produce the same beneficial effect
when well bottled, as when taken directly from
the Springs; those who wish to save the trouble
and expense of riding to the Spring, are requested
to send their orders to No. 12, Kilby-st. June 15.

JEREMIAH FITCH & CO.

No 7, Market-street—Up stairs,

WOULD inform their friends and customers that they have relinquished their retail business, and let their lower store, No, 5, to Lincoln & Dana, and continue the wholesale business as usual in their Chambers, No. 7, over their former store No. 5, Market-street, where they have for sale by the bale, case or piece.

100 packages fresh Woolen, Cotton, Linen and Silk GOODS, received this Spring by the different ships from London and Liverpool—the greater part of which were bought for cash, and were particularly selected for Country trade, and will be sold at a small advance, either for cash or approved credit.

2m. June 1.

GIPSIES AND LEGHORN BONNETS.

CLEVELAND & DANE, No.43, Market-Street, have just opened, I case containing Ladies' Gipsey Hate and Leghorn Bonnets, of a superior quality.—On hand, a complete assortment of plaid and striped Florences—Merino Shawls, long and square—raw Silk do.—Muslin Mantles—Gauze Hdkfs.—Zephyrs—Nuslin Robes, &c. June 15.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the estate of TIMOTHY Shoam, late of Randolph, in the county of Norfolk, yeoman, deceased, and has taken upon himself that trust by giving bonds as the law directs, & all persons having demands upon the estate of the said deceased, are required to exhibit the same—and all persons indebted to the said estate, are called upon to make psyment to ISAAC Shoam, Administrator.

Randolph, June 10, 1822.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the estate of Robert Handen, late of Braintree, in the County of Norfolk, gentleman, deceased, & has taken upon himself that trust, by giving bonda as the law directs. And all persons having demands upon the estate of the said deceased, are required to exhibit the same; and all persons indebted to the said estate, are called upon to make payment to Robert Handen, Admin'r.

Braintree, May 30, 1822.

WANTED,

A N Apprentice in the Apothecaries business.

Apply at No. 48, Cornhill. June 15.

MAN WANTED.

A Sober, capable Man Servant is wanted, to do
the usual work in a family. None need apply without good recommendations. Inquire at
the Recorder-Office.

June 15.

WANTED-A BOY, about 14 years of age, to attenda Paper-Hanging and Upholstery Store. Apply at No. 66, Combill. June 15.

For the Boston Recorder. "I said, I will answer also my part; I also will ELIHU.

show mine opinion." Mr. Editor,-Very much is said, at the present day, which is evidently designed to make a deep impression on the Christian community, that what is called a liberal education is not only a mosi desirable, but a nearly indispensable qualification, for the Christian ministry. Some of this is said too, in such a manner as to indicate a disposition to cast very far into the back ground, in the estimation of their learned fellow labourers, and of others, almoust all those, who presume to engage in this good work, without having gone thro' regular course of studies, in some literary institution, or enjoyed other equivalent advantages. Indeed so much of such a disposition appears, that it is really becoming not a little hazardous for any one, under whatever circumstances, to offer himself for the ministry, without such an education. Though hundreds of churches, even in our own country, are destitute of pastors, and thousands. and tens of thousands of the people are famishing, in total want of the preached word of life, yet, ve ry extensively, it is nearly impossible for such an one, whatever may be his talents, or his qualifications in other respects, to obtain the approbation of any regular body of Congregational or Presbyterian ministers, for preaching the gospel. This course is adopted with so much assurance, defended with so much ability, and so generally acquiesced in, and approved, among ministers of these communions, that is may seem to savor much of temerity. to suggest a doubt of its correctness. Yet, if it be not entirely correct, the suggestion of such a doubt may not be untimely, and may possibly be improved for the benefit of the numerous destitute churches and congregations.

On every question, which may deeply affect the prosperity of Zion, we should "enquire at the word of the Lord." "To the law, and to the testimony." It may, therefore, most surely be taken for granted, that all the indispensable qualifications for the work of the ministry, may be learned from the holy scriptures. Of course, no body of men, whatever, can have any right to require, in one who would engage in this work, any such qualifications as are not, either expressly, or by fair deduction, required by this unerring rule. If they do this, they must be chargeable with attempting to amend the divine rule, and with setting their own authority above the authority of the Most High; and they may thus exclude from the service of the church very many, who really possess the requisite scriptural qualifications, because they have not such other qualifications as they, in

the pride of their wisdom, have been pleased to superadd. It is asked, then, in what part of holy scripture the direction is found, which, either expressly, or by fair deduction, makes what is now considered

a liberal education, any thing like a nearly indis pensable qualification for a Christian minister Let not this enquiry be understood as offering any disparagement to such an education. That it is s most desirable qualification for a Christian minister, is cheerfully admitted. Let all, who possess the means, and who, in other respects, are in a situation to do it, pursue this course, and become "learned in all the wisdom of" the world. Let a host of learned ministers, equal to the exigengies of the church, be trained up, and brought into the field, as fast as circumstances will admit For, "would to God that all the Lord's people were prophets." But still, the question is, nor can it be impertinent, do the scriptures require a scientific and literary education, such as is obtained in our colleges, as a nearly indispensable qualificaan minister? If they do, the direc tion for it may be easily produced. If they do not, is there not some reason to apprehend that such an

education is too strenuously insisted on? Had the scriptures been silent, respecting the qualifications necessary for the ministry, it might have been supposed, that the subject was left to human discretion; and then, it might not have been strange, if the wisdom of men had made the education in question, an essential requisite. But the scriptures are not silent. They distinctly state some qualifications, which a man must have, or appear to have, or he may not, with divine approbation, be set apart to this work. It seems, also, to be plainly implied, that, if one who desires this good work," is found to possess these qualifications, he should be allowed to take part in it. Paul left Titus in Crete, that he might " set in order the things which were wanting, and ordain elders in every city;" and, plainly, as his direction to Titus, respecting the qualifications of those whom he should ordain, he says, "If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort, and to convince the gainsayers." To Timothy, the Apostle gave similar directions, and added, that a bishop must be " patient, apt to teach, not a brawler, not covetous, not a novice and that "he must have a good report of them that are without;" and he charges this young minister to commit the things, which he had heard of him, "to faithful men who should be able to teach others also."

Now, may not a man possess these qualifications, may he not even possess them eminently, though he has never had any thing like a liberal educa-tion, and has very little acquaintance with the arts and sciences, and with Roman, or Grecian, or Oriental literature? And could Titus, consistently with the instructions he had received, have refus ed to ordain one, in whom he found these qualifications, because he had not this learning also? Or, if Titus could not, what other minister may Yet, is there not reason to apprehend, that there are some, even among the ministers of Christ, who much more readily dispense with a great want of some of these scriptural qualifications, than they do with the want of a liberal education?

Should it be contended, that a man must have learning, that he may be "apt to teach," it is granted, that he must know what he would comnunicate to others, and whatever is necessary, to enable him to communicate it with facility. That a man may be "apt to teach" any art, or science, he must have a knowledge of that art, or soience, and of whatever else is necessary, that he may communicate this knowledge to others. So, that a man may be "apt to teach" the things of the kingdom of God, he must have knowledge of these things. He must well understand the doctrines and duties of Christiauity, and must be able to communicate what he knows to others. But, are great attainments in science and literature indisensably necessary, even to this? Are there not sany men, who, without any such attainments, many men, who, without any such attainments, evidently know much more about the doctrines and duties of our holy religion, than many others, who pass, not only for learned men, but for learned ministers of the gospel?

If we turn our attention to the first preachers of

Christianity, do we find any reason to belie they were at all distinguished for science and literature? Were not the Apostles, themselves, most certainly, "unlearned men?" Will it be said, that they were long under the instruction of Christ; the best of all teachers? It is certainly true. Yes, his "doctrine dropped" upon them "as the rain; his speech distilled as the dew." But, after all, what did he instruct them? Did he teach them in the wisdom of Greece and Rome? Did he teach them the arts and sciences? Nothing of this appears. Will it be said, again, that they were even by miracle, endued with the gift of tongues This, also, is certainly true. But, for what purpose? Not, surely, to make them acquainted with all the learning treasured up in the various languages, which they were enabled to speak; but, that they might speak to people of all nations, each in his own tongue, "the wonderful works of God"

If, then, the education in question is not a qualification for the ministry, which is required in scrip-ture, may it not admit of some reasonable doubt, whether it should be so strenuously insisted on, an considered as so nearly indispensable, as it is at present? A great number of preachers are wanted. They are wanted immediately. The calls of the churches are urgent. The time, it is confessed must be long, before the host of learned minister equal to the number demanded, can be mustered. Indeed, the deficiency, in all probability, must long continue to increase, if dependence should be placed on a learned ministry, almost entirely. Yes, years, scores of years, and even centuries, i may be, must roll away, before the requisite number of laborers will be educated in our colleges. and theological seminaries, and brought into the numerous and extensive fields, which, even now "are white unto the harvest." In the mean time hundreds, and even thousands, may annually drop into the grave, and into eternity, who, in this favored christian land, have scarcely heard the joyful sound of a preached gospel. Why, then, wait for a supply of preachers, thus educated? Why do this, when, it may be, you keep back from the work, hundreds in our churches, who already possess, or would soon attain to, the scriptural qualifications, though they have not such an edu cation, nor are they in a situation to obtain one? Why not encourage these to come forward " to the help of the Lord," and thus increase the number of useful labourers in his vineyard?

Perhaps it should be considered well, moreover, whether this ardent zeal for an almost exclusively learned ministry may not exclude many from th work, who would really make much more able and useful ministers, than many others, who, having had a public education, have been welcomed into the field. It will scarcely be denied, that some young men may spend several years in preparing for college; four years there, and then three years more at some theological seminary, and, after all, may come forward, so poorly qualified for the ministry, that those, who set them apart, can hardy be exonerated from the charge of laying "careess hands on skulls that cannot teach," and 'either cannot, or will not learn." At the same time, it may be, others must stand back, and are sternly forbidden a place in the vineyard of their Lord, because they have not been favored with the same, or similar advantages for education, though they may really have, already, a much bet ter understanding of whatever pertains to the duties of the ministry; and, by the improvements they have made, under great disadvantages, may have given a pledge that, being allowed to take part in the ministry, and giving themselves wholly to their work, they would soon arrive at much nigher attainments? Ought these things so to be:

Will it be thought impertinent to suggest for serious consideration, too, whether there are not, already, in New-England, a number of these unlearned ministers, who have long been acknowledged and respected by many of their learned rethren, as very useful fellow labourers, & whose "praise is in the gospel, in all the churches" nor round them? What harm would result from increasing the number of such ministers? It is true, hey cannot entertain their hearers with learned lisquisitions on the languages, in which the scriptures were originally written. Yet, they may be mighty in the scriptures," as found in what the learned tell them is a most excellent English translation; and they may know something about the variations, which the learned propose. may urge upon the consciences of their hearers, them their transgressions and their sins." They may show them that they "should repent, and turn to God, and do works meet for repentance,' and "beseech them to be reconciled to God." They may publish "good tidings to the meek, bind up the broken hearted, and comfort those who mourn." They may preach "Jesus Christ, and him crucified," and "testify the gospel of the grace of God;" and, though it may be done in style of plain, and even homely simplicity, it is the gospel still, and communicated, it may be, in manner not less adapted to the capacities of most of their hearers, than though dressed in a style of most finished elegance and refinement, and pronounced with the eloquence of a Massillon, or Bourdeleau, and perhaps be scarcely less likely to become "the power of God unto salvation" to many "who are ready to perish." Yes being "good men, full of the Holy Ghost and of faith," even by their instrumentality, "much people" may be "added unto the Lord." They nay not be able to soar among the stars, and to disclose the wonders of the planetory worlds. Bu they may tell of those mansions, which the Lord Jesus has gone to prepare, in his Father's house of that " rest, which remaineth for the people o God;" of that glory, which is reserved in heaven, for all the followers of the Lamb. They may no lay up for themselvese treasures on the earth,' and secure "the praise of men," by writing an publishing huge volumes, in any of the departments of literature. Yet, by the blessing of God, they may lead many into "green pastures, and beside the still waters," and do much for the prosperity of Zion; and being themselves "wise unto salvation," and the instruments of turning many to ighteousness, they may hereafter "shine as the brightness of the firmament, and as the stars forever and ever." Why, then, shall they be excluded from a part in this ministry? TROPHIMUS.

UNITARIAN VIEWS OF THE BIBLE AND REASON.

As the Unitarians, in their controversies with the Orthodox, constantly appeal to the Scarr-tures, and profess to cherish a very profound respect for them, it has probably appeared to many that they view the inspired volume in the same light with the Orthodox. They frequently speak of the reverence and dilignate with which they and their friends study it. They insist upon referance was a second of the reverence and the study it. ring every question to it as a standard. They often quote, with much emphasis, the celebrated saying of Chillingworth. "THE BINUE, THE BI-They object to Creeds and Confessions, lest they should come into competition with the Scriptures as a rule of faith. They frequently charge the advocates of evangelical truth with being backward to anneal to this translated and with his process. to appeal to this standard, and with being governed by prejudice, or love of system or feeling, rather than by the Word of God. In short, you would sometimes be led, by their language, to suppose, that none who bear the Christian name, either feel so much reverence for the sacred Scrip tures, as Unitarians, or lay so much stress on their

rity, as an ultimate resort in controversy. But this is a mere illusion; and a very small acquaintance with their writers and preachers will be quite sufficient to dissipate it. I asserted in the first Letter, that Unitarians commonly deny the inspiration of the Scriptures, and produced some testimony in support of my assertion; but the subsect is writer to make the subsect in t the subject is worthy of more particular notice. In

my view the manner in which they consider and the Redeemer's true glory, one of the most conclusive evidences of the vital rottenness of their system. Some Unitarians, indeed, profess, in words, to believe in the inspiration of the Word of God; but even they, when they come to explain themselves, plainly shew that it is not the reality, but the name mly, of impiration which they admit. They set out with a principle concerning the inspired volume, which almost entirely nullifies it, at once, as a rule of faith. According to them, Reason, after all, is the only safe and adequate guide. They assume it to be the prerogative of reason, to sit in judgment upon Revelation, and to modify, or expunge from it, every thing which that reason can-not comprehend, or does not approve. Of course, whenever they meet with a passage which appears hostile to their general views, it gives them no serious difficulty. They find an easy way, either to silence it, or to make it speak agreeable to their wishes.

It is true the Orthodox also profess to employ reason in their inquiries respecting Revelation; but the essential difference between them and Unitarians, as to this point, lies here. The Orthodox maintain, that our own reason is altogether insufficient to guide us in spiritual things; that we stand in need of a revelation from heaven, to inform us concerning the Divine character, con-cerning our own condition, and the means of obtaining eternal happiness; and that such a revelation has actually been given to us, to enlighten our darkness, and bring us acquainted with what we otherwise could not have known. They suppose, therefore, that since it is the weakness and itter insufficiency of our reason, that renders a revelation necessary, nothing can be more presumptuous, or indeed more irrational, than take to judge WHAT OUGHT TO BE REVEALED. They conclude, of course, that the only legitimate province of reason, in examining revelation, embraces two points of inquiry, viz. first-Is there evidence that a revelation has been given? And secondly-What does that revelation, in fact, contain? In other words, have we satisfactory proof that God has spoken? and, if so, what has HE SAID? Having ascertained thus much, the Orthodox suppose that the proper office of reason there ends. For if God have spoken, we have nothing to do but humbly to receive what He has revealed; to submit ourselves without reserve to his teaching. Whatever is clearly and indisputably taught in Scripture, they consider themselves as bound implicitly to believe, without another question. To undertake to judge whether that which we find in a revelation confessed to be from God, is reasonable and credible, or not, is really neithe more nor less than undertaking to judge WHAT GOD OUGHT TO REVEAL; while the facts, that we need, and have received a revelation, pre-suppose, from the very nature of the case, that we are not capable of judging. Is not such an assumption as absurd as it is impious? Is it not, in fact, as Lord Bacon long ago observed, treating God just as we should treat a suspected witness, that is. measuring his title to our credence, not by his personal character, but by the probability of his testimony? Is it not practically saying, that we cannot, and will not, rely on the veracity of God; that we cannot and will not trust Him further than we can see; in one word, that we will give credit to the MATTER, but not to the AUTHOR of Revelation? Is this receiving the kingdom of God as a little child, without which, we are told, that no one can enter therein?

But Unitarians view this subject in a very different light. After having applied their reason to the evidences of revelation, and ascertained that it is from God; they consider themselves as at perfect liberty to go further, and to apply it to the alledged facts and doctrines of revelation; to inquire whether these facts & doctrines are reasonable & credible in themselves; that is, whether they are such as it BECOMES GOD TO REVEAL; and if they judge them nor to be such, to REJECT THEM. In plain language, they consider it as the province of reason not only to decide whether the Bible is God's word or not; but also whether the contents of the Bible are reasonable and worthy of God, or otherwise. Every thing found in it that appears agreeable to their notions of reason, they receive as credible. That which they cannot reconcile with reason, or which their reason cannot compre hend, they reject as false; insisting either, that the passage which contains it is spurious, & ought to be expunged; or, that it is in ssible it should mean what the Orthodox suppose it to mean; or, if it plainly mean that, and cannot be construed to mean any thing else, that the sacred writer has BLUNDERED, or been led by some POPULAR PRE-JUDICE to express himself in an UNWARRANTABLE MANNER!—[Miller's Letters.

From the Southern Intelligencer. ELIZA'S LETTERS .- NO. II.

My dear Louisa was pleased to view my first letter in a favorable light, and will no doubt treat second with the same respect. The subject to which I would now direct your attention is that of Sabbath Schools. These are important Institutions. They have already been productive of much good, and it is to be lamented, that while many of our sex are actively engaged in their promotion, there are others who make hight of them. This, however, is not the case with us. Already do we begin to see the fruits of our little toils. Two of my class who began with me in the alpha bet, can now read very well in the Testament, and are much affected of late when I convers with them upon the salvation of their souls. O Louisa, should I be the unworthy instrument o leading these little lambs to the great Shepherd of souls, would it not infinitely reward me for all the little inconvenience I sometimes suffer in attending upon their instruction? I feel more engaged than ever in this service of love, and I trust you do not become weary in well doing. Be not discouraged; sow the good seed and hereafter it will appear to your joy. We must pray for a blessing to rest upon our instructions, and the prayer of faith will be answered.

But, Louisa, what shall we do to engage the great mass of our acquaintance in this pleasing employment? What arguments shall we use to prevail upon them to establish Sabbath Schools and become teachers? We have no motives of a worldly nature to present. There is one to be drawn from the pleasure it produces in some minds to see youth improving in knowledge. But the motives to this labour of love are of a higher nature. These little children have immortal souls, that must be forever happy or miserable. A few hours spent with them in a Sabbath School, may be the means of leading them to a knowledge of Christ, "whom to know is life eternal," and who said, "suffer little children to come unto me and forbid themnot, for of such is the kingdom of heaven." Will not those Sabbath School teachers be doubly happy when they shall be greeted hereafter, by those who shall rise up and call them blessed, for teaching them in a Sabbath School? And O how will others feel when they seed they O, how will others feel when they reflect how much good they might have done in this way, but refused to do it.

The souls of children are as precious here as India, and the young lady who guides one of these little ones to God in her own neighbourhood, will cause the same joy in heaven, as the female mis sionary, who does the same is a heathen land.

ON TEACHING.

JUST published, and for sale by LINCOLN & EDMANDS, No. 53, Cornhill, Remarks-upo the Art of Teaching and Learning; designed for those who give and those who receive instruction. and for him who reads for his own private know ledge and instruction. By a Gentleman residing at the city of Washington. Price 25 cents.

AMERICAN EDUCATION SOCIETY. Receipts into the Treasury of the American Educa-tion Society, for May, 1822. . Hannah Longstreet, Augusta, Ga., \$10 00 I. E. Clemon, do. Missen A. Slaughter & C. Laburan, Semi-annual contribution in the Church, in Pittsfield, Mass.

Rev. E. Wheeler, Great Barrington, Mass. avails of a small Missionary Field, Berkshire Auxiliary Education Society, Hingham Female Missionary Society, West Boylston Female Reading & Charitable Society, 5 pair socks,
Grafton County, N. H. Charitable Soc.
Female Charitable Society, Holden, Mass.
Also, 1 Coverlet, 5 1-2 yards Coating, 1

Sheet, 1 pr. Shirts, 11 pr. Socks, 1 Vest, and 1 Pocket Hkf. Concert for Prayer, Shrewsbury, Mass. Female Cent Society, Williamstown, Vt. Friend to the Society, by N. Willis, Rev. P.Cook, Acworth, N. H. Marriage fee, Rev. John Woods, Warner, N. H. part proceeds of Charity box, Avails of a Sheep, \$2; A field of Rye, \$5; from A. H. Hubbardston, part avails of a Miss. Flock, Also, 2 pr. Socks, Friend in Hubbardston, Mass. Avails of a Charity Box, Jaffrey, N. H.

Gentleman in Buckfield, 25.00 Mrs. S. B. 5 00 Female Friend, Hamilton, Mass. 1 00 J. Adams, Byefield, Poor man, friend to Zien, Marlboro', Mass. Nantucket Auxiliary Education Society, Female Cent Society, Oxford, Mass. Israel Moore, do. Female Cent Soc. St. Johnsbury, Vt. Rev. Leonard Woods, D. D., Andover,

Female Gent Society, Barnet, Vt.
Also, 4 pr. Socks, 3 Shirts, 2 Cravats, 4
Vest patterns and 2 1-2 yds. Gingham, Female Friend by Rev. Mr. Wesson, Friend, by N. Brigham, North Parish, Wrentham, avails of Education Box, by Rev. Mr. Harlow, Misses Richards, Beverly, \$5; Rev. Wm. Holbrook, Rowley, \$3; thro' the Essex

Aux. Edu. Society, First Presbyt. Chh. Newburyport, towards the support of their beneficiary, Fem. Aux. Edu. & Miss. Society, Newburyport and its vicinity, Part of a contribution in Rev. D. Thomas' Society, Abington, Mass. Friend, by Rev. Mr. Dodge, 3 Females, Uxbridge, by Rev. Mr. Judson, Small Soc. of young Ladies, Uxbridge, Female Benevolent Society, Danvers, Charity Box kept by Rev. O. Thompson

Rehoboth. Benevolent Society, Chilmark, Female in Worcester Charitable Society, to be expended at Amberst, Middleboro' Fem. Miss. Society, Also, 1 pair Socks, and 6 Shirts,

Monthly Concerts for Prayer, Tewksbury, Rockingham, N. H. Charitable Society, 49 76 Unknown Friend, Female Education Society, Sandwich, Also, 3 pr. Socks, from females in do. Female Charitable Society, Holliston, Ms. 18 66 Balance of \$45 in a Letter, signed Readfield, 5 00

Life Membership.

Rev. Andrew Elhott, from Ladies of the
First Ecclesiastical Soc. New-Milford, Ct. 40 00 Rev. Phinehas Cook, Acworth, N. H., from several Ladies of his Church & Society, Rev. Moses Bradford, Francistown, N. H., from Ladles of that place, 40 00 Rev. Thomas Robbins, East Windsor, Con. 40 00 Rev. David Thurston, Winthrep, Me., in-closed in a letter signed, Readfield, Rev. Daniel W. Clark, Amherst, Mass.

from his Parish, Rev. Samuel Spring, from Ladies in the First Parish of Abington, Mass. Rev. Jonathan L. Pomeroy, from the Fem. Charit. Society, Wortlington, Mass. Rev. Reuben Sears, Dracut, from Females of his Congregation,

A. P. CLEVELAND, Treasurer. No. 10, Merchants Row, Boston. 5 \$1194 52

BAXTER'S CALL. R. P. & C. WILLIAMS, Cornhill Square, have for sale a good & neat Edition of "Bax ter's Call to the Unconverted, to turn and live.' A liberal Dissount will be made to those who buy for distribution.

POND'S REPLY TO JUDSON. Treatise on the Mode and Subjects of Chris A tian Baptism in two parts; designed as a reply to the statements and reasonings of Rev. Ado niram Judson, Jr. A. M. as exhibited in his " Sermon preached in the Lal Bazar Chapel, Calcutta in 1812," and recently republished in this country. By E. Pond, A. M. Pastor of the Congregational Church in Ward, Mass. "Truth has been usually elicited by controversy," Robert Hall.. 2d Edi-

tion, REVISED AND IMPROVED. "I have thought," said the late Rev. Dr. Wor. cester, in a letter to the Author, "that Mr. Judson's Sermon ought to be answered, not so much on account of its intrinsic force, as for the extraneous circumstances, which serve to give it a currency and influence to which it is not justly entitled."-" Mr. Pond's Treatise on Baptism in answer to Mr. Judson's famous Sermon has been received. The Treatisel have read with care, and it has afforded me pleasure. I consider it an excellent work, a triumphant refutation of Mr. Judson's scheme, and well calculated to be useful."
Rev. Wm. Neill, Philadelphia,—"Taking your
Book as a whole, I consider it as the best thing
upon the subject for the use of common people."—
Rev. Jos. Emerson, Byfield.
A great variety of Theological Books, many of
which are in no other store in town. Public and

which are in no other store in town.—Public and Private Libraries, and Academies, Traders, &c. furnished on very liberal terms. For sale by R. P. & C. WILLIAMS, Cornhill

Square. June 8. FRENCH PLAID SILKS. CLEVELAND & DANE,
No. 43, MARKET STREET,
Have opened—1 case PLAID MARCALINE SILKS, of a superior quality and beautiful pat-

FORTY-EIGHT CASES PARIS PAPER HANGINGS OTLATEST FASHIONS. CO BUMSTEAD & SON, No. 68, Cornhill, have just received by the Oak, from Havre, 48 cases, containing a very large and superior assortment of PARIS PAPER HANGINGS.

This uncommonly rich and extensive addition to their stock, makes it well worthy the attention of all who are about purchasing, and who desire the most modern style.

IMITATION SHELL COMBS. HOMAS A. DAVIS, No 2, (Corner,) Market Row, fronting the Market, has just received direct from the manufactory 200 Dozen IMITATION TORTOISE SHELL COMES,—Also, 80 Doz. elegant patterns of TORTOISE SHELL Do. 65 Country Traders, and those wanting this article by the dozen, will always find the best assortment, and on the most reasonable terms.

JOHN B. JONES. No. 37, Market on HAS received by the Susan, Herald and

orted) his Spring Supply, direct from theh kers. Comprising—
Rich, silver-mounted cut glass Liquer &

Castors and Epurgnes,
Elegant silver mounted Branches,
Table and Chamber Candlesticks—Lamp Snuffers and Trays—Smelling Bottles, Snuffers and Trays—Smening Bottles, Bottle Stands—Figg Frames—Knife Resh Toast Racks—Fish and Butter Knives, Soup Ladles and Spoons—Sallad Dishes, Coffee and Tea Urns—Coffee and Tea Sea Mustard Pots — Cans and Cups, Bread, Cake and Fruit Baskets, Large and Small Waiters, Plated and Bronzed Astral Moon Lange, Side Lamps and Mantle Lustres,

Hang Lamps—Tea Trays, Plated and Brittannia Church Furnitur, Brittannia Tea and Coffee Pots, Cut Glass Salts—Fgg and Mustard Spoon Ladies' Work Boxes-Jet Sets, Gold, jet, paste and brilliant Jeweiry, Imitation Pearl Necklaces and Far River, Steel Waist Buckles-Hooks and Fyen Rich Waist Claps—elegant Indispensable Purses—Buckles—Amulets,

Elegant emboss'd gold Lockets and Broaches—Gold Seals and Keys, Gilt Watch Seals, Keys and Trinkets, Watch Glasses and Malerials. Gentlemen's best quality Gold and Watches, made to order-low priced do. Ribbons-Fancy Goods, &c. Ribbons—I ancy detection of Mills

*With a complete assoriment of Mills
EQUIPMENTS, all of which are offered, by

THE THEOLOGICAL WORKS OF Ret the 25th of May,) for sale at the Books William B. Towle, No. 45, Cornhill. June

sale or retail, on the most favorable terms

or credit.

City Furniture Warehouse. UST opened a large Ware House in i street, at the entrance of Marshall's where is on hand & will be constantly my with rich, elegant, ornamental & useful h hold Furniture, and will be disposed of on as terms as at any other establishment of the in terms as at any other establishment of the in the City, consisting of rich Mahogany Sidely do. Secretaries; do. large and elegant, state eliptic front Bureaus, with carved pillars; and clan and other Card Tables; do. Grecia g and other Dining and Breakfast Tables, will without Castors; Ladies' work Tables, win without Bags; Wash and Light Stands; Peth Writing Desks; Grecian Couches; Sofund fa Bedsteads; Easy Chairs; Night Calint good assortment of Gilt frame Looking the Live geese and common Feather Beds; ages riety of fancy and other Chairs, Philadelphia; New-York patterns; high back rocking min ing do; Mahogany and stained high pot, and French carved Bedsteads; together at general assortment of common and low mind niture, where purchasers are respectfully in to call and examine for themselves, and every favour will be received with gratitode N. B .- Furniture sent by a careful man part of the city free of expense.

HARD WARE AND CUTLER! PAYSON & NURSE, No. 3, Unioned Have received by the late arrivals for verpool, an extensive assortment of

Hard Ware and Cutlery, -viz : Table and Dessert Knives-Pen, Pocks two bladed do.-Razors-Scissors-House Sheep Shears—Cam's Cast Steel Chisch-ges and Plane Irons—Spoke Shaves—Du Knives—Hemming & Sons' superfine white and silver eyed Needles-Brass and Iron (a sticks-Snuffers and Trays-Gilt and Mis and vest Buttons—Pearl and Glass do.—Res Screw Augers—Nail and Spike Gimblet— man and Cast Steel—Hand, Iron and Brasil Webb, Compass, Frame, Fret and Bow in Scotch, spring mortice and Knob Lock—G Scotch, spring mortice and Knob Locks-O Trunk, Pad and Till Locks-Bright and M Latches-Patent Butt Hinges-Wood Scr square Head do-plated and tinned los li

and Paw Castors—Brass Nails—Glass Page.

Also—CUSHMAN'S TRUNNEL AUGIS John Barber's "Old English" Razors-a mi John Barber's "Old English" Razors—a sail voice of RODGERS' PATENT PENKNIE English fine drawn Nails, 6d to 20d—Brantles—Sheet Lead, 3, 3 1-2 and 4th.—Horsevols—Scythes—Cut Nails—Spikes and Hab Block Tin and Brittannia Tea Pots—Brant Cords & Lines of all kinds, &c. which will avery low, for cash or approved credit. Maj. BOOT AND SHOE MANUFACTOR

Wo. 63, Cornhill.

VILLIAM S. CHADWICK, has on has sale, and is constantly manufacturing. dies', Gentlemens', Misses', Childrens' and Shoes, comprising the most extensive as that can be found at any store in this cit.

Ladies black kid and morocco Shoes will without heels of every description; Ladies and coloured English kid and Dress Shoes elegant; Ladies English mazereine blue, and other colors, fashionable patterns; black and colored Denmark Satin and from Shoes, with and without heels;-tegether a complete assortment of Women's commo a complete assortment of Women's comma price Leather and Morrocco Shoes.—Also, Childrens' and Boys Shoes, in every variety shion. Gentlemen's Wellington Boots, Wand Dress Shoes, Dancing Pumps, Morrog pers, very nice; together with every article ally kept in a Shoe Store. Ladies and Gettin the country, who wish to supply themselve this city with good Shoes, and at the same cheap, can here be accommodated on the reasonable terms; and should the Shoes purchase. reasonable terms; and should the Shoes purd not meet their expectations they are at its

to return them and receive their money.

Merchants in the Country who purchases in this City for retailing, will find it to their to call as above before they purchase elsewhere. NORFOLK, SS .- Probate Court at Quinch

14th 1822. ON the representation and petition of the Island Ricamond Thaver, late of Randolph, is County of Norfolk, a minor, deceased, interpraying to be authorized and licensed to make of so much of the real estate of which said deed died solved as will produce the sum of ed died seized, as will produce the sun of hundred and forty dollars, for the payment just debte, and an additional amount for the payment of the sun of t just debts, and an additional amount for solal charges, in manner prescribed by lawed, that the consideration of said petilios leved, that the consideration of said petilios leved to a Probate Court to be holden at Quick the second Tuesday of August next the there to be heard and decided upon; as said Elisha is hereby directed to give notice of to all persons interested therein, by public an attested Copy of this order, in the Bostal an attested Copy of this order, in the Bostal an attested where the corder, three weeks successively, before that they may then and there appear, and that they may then and there appear, as shall be heard concerning the same, if the shall be heard concerning the same, if the cause.

EDWARDH. ROBRINS, Judge Procuse.

* Copy—Attest—Samuel Haven, Robridge Procuse.

NOTICE is hereby given that the submit has been duly appointed Administration the estate of WILLIAM WILD late of Brains, the county of Norfolk, yeoman, deceased, taken upon herself that trust, by giving the law directs. And all persons having dupon the Estate of said deceased, are required while the same, and all persons indebted and Estate, are called upon to make paying June 8. RACUEL WILD, MER